

The American Catholic Sociological Review

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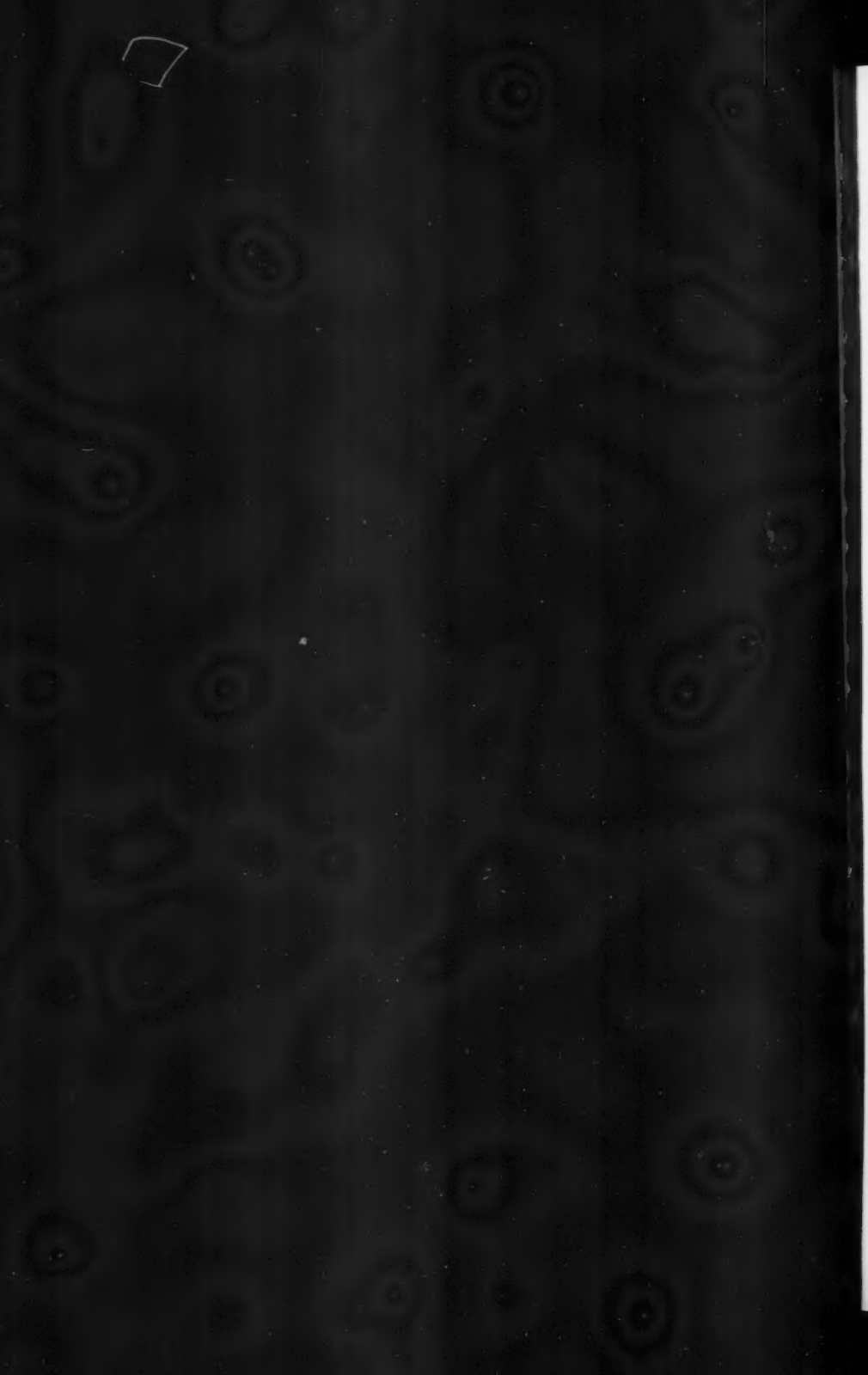
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THE SOCIOLOGIST LOOKS AT THE PARISH

IT IS a remarkable fact that despite the important organizational role which the parish plays in the total structure of the Catholic church and in the religious and social life of its members, no attempt to describe or analyze it in the scientific terminology of the social sciences exists. This may be accounted for by two rather general sets of interrelated facts. On the one hand, as the sociologists of knowledge have pointed out,¹ the conceptual phrasing of scientific problems has been overwhelmingly derived from a cultural and social context in which the social visibility and positive evaluation of secular institutions have markedly transcended the importance attached to religious life. On quite a different, though not unrelated level, a somewhat vaguely defined but pervasive barrier to the scientific study of socio-religious organizations has appeared as a residue of both the alleged and real conflicts between science and religion.

There are, however, at least three cogent reasons why Catholic sociologists should make an attempt to fill this gap. In the first place, an understanding of the social system of the parish, particularly on the structural level, is a necessary prerequisite to the understanding of the way in which the parish functions as a socio-religious organization, its relations to other structures, and the tensions and patternings to which it is subject. Secondly, as an unique structural type formally constant within the framework of the Church but also marked by culturally institutionalized variables, the study of the parish can contribute to both general and comparative knowledge of social organization. Thirdly, and not unimportantly, such a study can clearly go beyond the range of "common sense" and "intuitive" knowledge and provide the type of valid information, potentially useful to administrators in the practical conduct of parish affairs.

Perforce, this paper will largely be of an analytical nature. In lieu of the empiric data of projected field studies which are as yet unavailable, the materials must to a considerable degree come

¹ R. E. Merton, "Sociology of Knowledge," in Gurwitsch, G. and Moore, W. E. (ed.), *Twentieth Century Sociology*, N.Y., Philosophical Library, 1945, p. 401.

from the kind of general experience and uncontrolled participant-observation which are scientifically suggestive but of low estate in the order of finality. These deficiencies, notwithstanding, such an analysis of the social structure of the Catholic parish can hope to spotlight the key elements of its social system and to direct attention to their functional significance and implications for the realities of parish life.

In order that the forest may not be obscured by the trees, initial consideration must be accorded the hard-headed, and inevitable question: What is the Catholic Parish? The significance of this query assumes added importance when it is realized that despite a tradition of fifteen centuries as an ecclesiastical institution, the legal nature of the parish was not absolutely defined until the New Code of Canon Law of 1918. Here it was positively stated that "The territory of every diocese is to be divided into distinct territorial units; and each unit is to have a special church with a designated people, and a special rector is to be given charge over it as its proper pastor for the necessary cure of souls . . . Such units are parishes."² As Wernz-Vidal have pointed out this legal definition of the parish singles out four separate elements: (1) a distinct district; (2) a designated people; (3) a parish church; (4) a proper pastor.³ The explicit presence of all four elements, as well as lesser conditions imposed by a Declaration of the Sacred Consistorial Congregation,⁴ define canonical parishes. What is of critical importance, however, is that, despite its formal phrasing, Canon Law implicitly conceives of the parish as a distinctly social organization. The need for pointing up this element of the definition of the parish derives from a tendency prominent in both popular and scientific thinking to emphasize its territorial dimensions. Rather generally, it must be agreed, the parish is viewed primarily as a place. Whatever the origin of this perspective, in etymology, or tradition, it exaggerates an element which is primarily of administrative significance, and in Canonical terminology, only *ordinarily* necessary⁵ and obscures the reality of the parish as a social organization.

In this respect it must be noted that some recent and valuable Catholic University studies of Catholics and the practice of the

² Canon 215, 1-3.

³ J. J. Harbrecht, *The Lay Apostolate*, St. Louis, B. Herber Book Co., 1929, p. 22.

⁴ *Ibid.*

⁵ *Ibid.*

faith have accentuated the territorial boundaries of the parish by using them as a spatial point of reference for the circumscription of their problems. Accordingly, their contributions to a sociology of the parish are somewhat peripheral, but important, to the view here advanced.⁶

A more properly sociological definition of the parish requires that its initial and explicit reference be to the pivotal concept of social group. Here what is implicit in Canon Law acquires the "humanistic coefficient" and the parish emerges as a social organization of interdependent human beings who are united by a common bond and who interact with one another in an articulated system of statuses and roles. Thus, the members of the parish, both clerical and lay, share in a unity which stems from their common religious beliefs and which finds expression in their joint participation in group functions. Znaniecki describes this group character of the parish as "a kind of great family whose members are united by a community of moral interests. The Church building and cemetery (originally always surrounding the church) are the visible symbol and the material instrument of this unity . . . Building and adorning the church is one of the manifestations and the most evident symbol of the solidary activity of the parish for the glory of God . . . The divine service, at which all the parishioners meet, is the main factor in the moral unity of the group."⁷ Moreover, the parish as a social group is conceived by its members as a super-individual unity which expresses a complex value and which has a specific function or functions which it "ought to" perform. For the parish, this function, namely the maintenance and spread of Catholicism, cannot be found in its inner organization but must be sought in the larger group, the Church, of which it is an integral part and on behalf of which it functions. Znaniecki has indicated this in a negative manner when he wrote, "we cannot speak of the functions of the parish."⁸ Only recently, Archbishop Richard J. Cushing of Boston expressed the positive source of the parish function when he said, "The Catholic parish, with its pastor and priests, its altar and confessionals, its pulpit and its schools, its good works, its sinners, its saints—the Catholic parish so constituted is a micro-

⁶ Cf. Bro. Gerald Schnepf, *Leakage from a Catholic Parish*, Washington, Catholic University of America Press, 1942 and Bro. A. McCaffrey, *Youth in a Catholic Parish*, Washington, Catholic University of America Press, 1941.

⁷ W. I. Thomas and F. Znaniecki, *The Polish Peasant in Europe and America*, Boston, R. D. Badger Co., 1917, Vol. I, pp. 275-78.

⁸ *Ibid.*

cosm, it is the whole church in miniature, and through the parish, Christ does for a limited group what He founded the universal church to do for the whole world."⁹

The immediate significance of this identity of the function of the parish and the Church is of direct importance to the former's group character. Although it is clearly a distinct social group with an inner organization and structure of its own, the dependence of the parish organization on that of the Church establishes the primacy of its institutional character and the secondary status of its group nature. In contrast to autonomous or otherwise independent groups, the parish members cannot maintain it in existence apart from the Church and whatever inner order it may develop is dependent on the latter. Harbrecht clearly notes this feature of the parish social organization as follows: "Hence the parishioners cannot combine into a Catholic parish by any action of their own. A Catholic parish association is created and erected by the will and the 'machinery' of the Church, applied by the bishop of the place as its visible authority and sign of unity. Hence the parish is not an institution of democracy; it is not a social body that arises from and by the people, who impose their will upon those placed over them; but its foundation springs from the monarchical organization of the Church and receives its life from *above*, from its God-given rulers."¹⁰ In brief, the Catholic parish must be conceived of as a real social group composed of the Catholic clergy, religious and laity within certain territorial boundaries who share a unity founded on common religious beliefs and who participate in socio-religious relationship institutionally defined by the parent organization of the Church.

It is because of this primacy of the institutional character of the parish that the need for at least a preliminary structural analysis assumes basic importance. Indeed, as Parsons has pointed out, institutions are the essential aspects of social structure since they define the proper or expected behavior of persons or groups who are playing certain roles relative to one another, enforced by the incumbent's own positive motives for conformity and by the sanctions of others.¹¹ In the American kinship system, for example, the structural isolation of the immediate conjugal family from both families of orientation and from other domestic units must be related to the institutionalized expectations present

⁹ Quoted in *The Boston Morning Globe*, Boston, Mass., Dec. 29, 1947.

¹⁰ Harbrecht, *op. cit.*, p. 24.

¹¹ T. Parsons, "The Present Position and Prospects of Systematic Theory in Sociology," in *Twentieth Century Sociology*, *op. cit.*, pp. 58-68.

to the incest taboo and the absence of preferential mating. By way of contrast, and as an example more structurally germane to the parish, the Chinese conjugal family in the traditional kinship system manifests a structural dependence on the male family of orientation which is based on the expectations of ancestor worship and filial piety. The critical point is that the major structural form of a social organization is established by the character of its institutionalized relations to other larger social systems. Where such a relationship exists, the structure of the sub-grouping manifests these institutions as well as those present to its own inner order.

The most conspicuous structural feature of the Catholic parish is its cellular position relative both to the diocese and the Church. Here, its specification as the "inner circle" should be construed not as implying a center or initial source, but as an heuristic device focusing on the subject of analysis and at the same time portraying its institutional dependence. Thus, as is well known, the founding of a parish, the assignment of its clergy, its classification and its termination, all involve the decisions of extra-parochial diocesan and Church authorities. Moreover, membership and the rights to participation are restricted by Church legislation to Catholics resident in the area but there is a notable lack of any strong pressures, other than administrative or financial, to mandatory parish loyalties. What is more immediately important, however, is the fact that the *formal* inner structure of the parish owes its definition of the relevant statuses and roles and the character of their patterned relationships to the same extra-parochial sources. Wherever one finds the parish organization, the key statuses of clergy and laity are seen as structural constants mutually exclusive for the same individual at the same time. They comprise in all cases the same respective sets of rights and duties, privileges and symbols which differentiate their roles and provide a basis for the formal patterning of social interaction.

Thus, the status of the priest as *alter Christus* is superordinate in the scale of parish stratification and is invested with religious authority and official powers permanent in duration. The distinctive feature of this authority is its impersonal nature which renders irrelevant the individual qualities of the incumbent and serves to insulate his office from personal involvement with his subordinates. Symbolically this position is reinforced by a distinctive garb which increases the priest's social visibility and

identifies him as the legitimate leader in the religious life of the parish. In his office, the priest's formal function is the care of souls under his supervision mainly through the agencies of the Masses which he celebrates and the Sacraments which he administers. In all religious activities he plays the central and dominant role and it is to this role that the majority of the patterned relationships within the parish have focal reference.

The lay members of the parish, regardless of sex, collectively occupy a subordinate status relative to that of the priest. Such internal differentiations as formally exist are based mainly on age qualifications and regulate functional participation in the privileges of the Sacraments. Singly or as a group, the laity have no authority endowments but are required to accept the religious authority of the priest, to follow his leadership, and to live in conformity with the dictates of God and His Church.

This formal blueprint of the parish social structure represents a system of ideal patterns which necessarily oversimplifies the realities to each individual parish. As recent sociological studies have established, particularly in industrial organizations,¹² no blueprint of formal organization is ever completely conformed with, nor is the degree of conformity achieved without strain, nor is it the same for all individuals in the same system. It may be urged that the comprehensiveness of the new Code of Canon Law, its restriction to religious subjects and its strong traditional weight, all conspire to effect a high degree of conformity to the formal structure it has institutionalized for the parish. This fact, notwithstanding, the general experience of all Catholics testifies to the *real* presence of patterned role relationships which are not included in the ideal pattern or take a very different form. It is this *real* social structure of the Catholic parish which is of interest to sociologists and which, despite the fact that we are now in the port of missing facts, must be considered.

On a very general level it appears that the major complications present to the realization of the ideal structure arises from the fact that the respective roles are played by highly complex human beings. In other words, the same priests and the same parishioners have incorporated in their separate persons not only their religious status but statuses derived from participation in other social structures as well.

These structures—age, sex, family, occupation, class, etc.—

¹² F. Roethlisberger and W. J. Dickson, *Management and the Worker*, Cambridge, Harvard University Press, 1939.

can never be irrelevant to parish relationships since they, too, have allocated distinctive rights, duties and privileges to their status incumbents and have patterned role expectations. The parishioner, for example, who is a successful banker from an old American upper class family hardly views his total status in the parish in exactly the same manner as does the lower class, unskilled immigrant worker. More than that, it is unlikely that these two parishioners define the role of the priest in identical terms nor that their relationships with the priest express much homogeneity in degree or character. What are the differences present to the role relationships of the priest with lay parishioners from different social and economic levels? Conversely, how do the different social structures to which the priest is partly intrude on his relations with the laity? There is at least presumptive evidence to indicate that the role relationships of priests and parishioners in their degree of conformity to the ideal patterns of the formal structure are conditioned by these wider social factors. This may be expressed in different degrees of acceptance of the priest's role as leader, in the social composition of parish associations, in the character of lay participation and "leadership" in parish affairs, in the importance of parish cliques or factions, even in the "personality" of the pastor or his assistants or the lay membership. What is clear but as yet factually unestablished is that significant uniformities in the role relationship of the clergy and the laity do exist within the formal structure of the parish and condition uniquely its social and religious life.

From quite another point of view, the real or informal structure of the parish may comprise status positions in which the incumbents' actual rights, duties and prestige exceed or are less than those formally institutionalized. In many parishes, actual decisions reserved to the status of pastor are either delegated to or abrogated by others in the parish. Thus, functionally, other priests, parish employees or lay parishioners may in fact be more important to certain ranges of role relationships than is expected. The lines of communication, between the clergy and the laity, for example, may be so mediated or interpreted by others as to be the source of considerable misunderstanding. Even on this level of analysis, it seems legitimate, to predict that an empiric charting of the status positions and the lines of influence in the parish would only proximately conform to the institutionalized expectations of the formal structure.

Finally, it must be noted that in addition to such speculative

aspects of disfunction in terms of the formal structuring of role relationships, other social variables might be equally important to a comprehensive knowledge of the parish. Here, merely to mention a few, the cultural milieu of the wider community, the cultural backgrounds of priests and parishioners, the membership distinctions by age and sex, the rural or urban environment, the significance of members and immediate social situations—all have implications which may be expressed in the structuring of parish relationships and in the character of parish life. It must be admitted that contemporary knowledge of this type is notable only by its absence.

Starting at the bed-rock of fundamental sociological concepts, this paper has merely sought to establish a legitimate, heuristic framework in terms of which scientific study may be initiated.

Other frameworks may be equally or even more provocative, but, whatever the form, fundamental considerations must locate the Catholic parish as an essentially social organization. It is to be hoped that Catholic sociologists will recognize the possibilities present to the parish as a field for scientific investigation and will be encouraged to initiate research which may both scientifically and practically be of wide importance.

JOHN D. DONOVAN

Fordham University, New York, N.Y.

THE TIME PERSPECTIVE IN THE SOCIAL PROCESS

MAN'S behavior in specific group relations and, generally speaking, in society, is determined in a large measure by the fact that the individual is part of several time sequences. In recent years one has observed and studied the implications of conflicting group situations; the differences in content (ideas, aspirations and achievements) of the various groups to whom an individual belongs or refers to, are considered as the chief causes of arising conflicts. Sociology and psychology have contributed much to bringing out this line of genetic development of aggressive attitudes and social tensions. It is the proposition of this paper to add another type to the type of causes responsible for negative attitudes and behavior in group relations; and this is the time factor.

I

Each human being is part of at least three different time sequences: first, he lives his own life; this means he follows a time rhythm that is determined by two factors, the span of life man is expected to reach (70 to 80 years) and by a certain curve of growth and decline, characteristic at least for the biological life process. Second, there is the time sequence of the historical process of which the individual forms a functional part; this kind of time would be limited to a period which can be understood by the individual as somewhat "belonging" to him inasmuch as it immediately precedes and follows his own time and can be interpreted as the conditioning and formative period for his own time or as the open horizon of his own life activity; hence, for all practical purposes, it would be a period of not longer back than perhaps three hundred years and reaching fifty to hundred years into the future, in all a section of the historical time sequence covering about 400 years. Third, each human being's evaluation of his own existence and of his experiences is based upon the feeling of the time rhythm that has made history possible as a universal process, or in other words, that enables us to conceive of history as of a universal process. For Christians this means the time sequence suspended between the Incarna-

tion and Christ's Second Coming, and filled with human endeavor for being saved at the end of time. For others it means at least so much that universal history is looked upon as the final frame of reference, as the *gestalt* which one has to refer to if he wants to evaluate or understand single historical periods; they are then interpreted as functional parts of the whole.

To these three sequences correspond three attitudes of man. First, he cares for or considers as worthwhile mainly what is happening or what he can achieve within the duration of his own life. Second, he takes himself as part of an uninteruptable chain and sees the main objectives of his activities in carrying on this chain. The third time sequence determines more the mode or tonus of man's attitude toward the world than a new attitude: it makes him look on his life as something that is meaningful and that derives its meaning from the universal process of which it is a part. Precisely as each individual is living in all three time sequences he also has all these three attitudes, with more or less emphasis on one or the other either during his whole life or in certain periods of his life.

The conflicts to which each individual is exposed on account of his living in these three sequences and of his taking the respective attitudes appear as dynamic factors in society. A particular point which gives them such a weight within the social process is the fact that our interpretation of social situations is greatly influenced by the time perspective under which we are looking upon events and trends.

II

Some examples will bring out the importance of the time factor.

(1) *The Race Relations in the United States*. It is known that great progress has been made in the relations between white and colored people. It is also known that much, very much indeed, remains to be done. Those who look on the "Negro Problem in America" from the outside point to it as a symptom of inner weakness of democracy; insofar as they are interested in debasing American democracy, they use the unsolved Negro question as the most effective weapon in their propaganda campaign against the U.S.A. If one takes single facts out of their context we have to admit that the antidemocratic propagandists find good ammunition in the Negro situation. But propagandists are, so to speak by definition, opposed to a sociological approach toward and to an interpretation of facts through coordination and

through reference of those facts to a broader context. Therefore one can try to make the race situation understood only to those who have the good will to evaluate it objectively (but who, as many foreigners, do not know enough about the historical and social setting of the problem).

In this kind of evaluation the time element plays an eminent role. It serves as a tool to locate the place of the race problem within our complex society and to understand it not as a static cluster of facts but in its trends (which are at present identical with its tendency to merge into the more general problem of group relations as such). It might be a good start to say that, after all, only 85 years have elapsed since the Emancipation. In regard to institutional transformation and changes of attitudes which involve a 12 Million minority and a more than 100 Million majority, 80 years are a very short period; first in itself, and second in relation to the more than 200 years of slavery which as an established set-up had preceded the Emancipation. If we make the assumption—perhaps somewhat arbitrarily chosen—that such a process as the normalization of race relations requires about 200 years, then we can understand 80 years as only a little more than one-third of the span of time needed. This, of course, is a mechanical estimate. But it may be used as a hypothesis. We have next to consider that a social process soon after being set into motion begins to speed up. And indeed, we observe that the improvement of race relations has been accelerated enormously within the last 20 years, and again within this period more than ever before in the last 10 and 5 years. I believe that by means of the time element, if used in this more refined way, we may come to a good evaluation of strength and intensity of certain situations and trends. As far as the race problem is concerned, I should like to examine the attitudes of two groups of people. First, the “perfectionists.” They want things done fast and accept only 100% solutions. They neglect the ways in which the human mind works (at least still today, notwithstanding profound changes which our mentality has undergone): in regard to conceptual patterns and images as tools for the understanding of history and society, our mind is the most “conservative” factor in the modern world. Whereas institutional changes (through legislation and economic organization) can be promoted with a certain speed, changes in attitudes are only slowly proceeding; but they play a main role in race relations. The experts know it; they know that “radical” solutions can do more harm than good.

But in their well-planned efforts they have too often to face the "perfectionists" as their worst enemies.*) The second group we have to study comprises the victims of the racial situation. Those who are in danger of being lynched, or who are always under the threat of unjust and illegal treatment by police officers or courts, or who because of segregation have to live in slums, do not care to look upon the development "objectively." They want improvements here and now and within their own life time. People, living under such extreme conditions, are by the very fact of this extreme pressure forced into disregarding the second and third time sequence. They are thrown back on the first one. It would bring about a better understanding of the minority by the majority if all those who are not directly affected by the situation would gain *inside-knowledge* of (identification with) the victims' state of mind by analyzing the interplay of the different time sequences in the human mind. The only real help which could be given the victims, i.e., those who—unfortunately for them—have to live their own individual existences in a period *preceding* an improved situation, would be to show them that there is every reason to believe that their children and grandchildren will profit by the changes now in the making. This last point brings us to an examination of

(2) *The Individual under Totalitarian Regimes.* Granted that the citizens of totalitarian states are held and controlled mainly by the threat of force, and this in the special form of terror, it would be nevertheless a serious mistake to underrate the power of the other medium that produces social cohesion in those regimes; and this is persuasion, propaganda, and above all an ideology which is introduced, promoted and permanently set forth through indoctrination and propaganda. In terms of our time concepts, we may say that the first time sequence is completely subordinated to the two others. Living one's own life to the extent of having food, shelter, and the opportunity of mating and procreating children is permitted; one can even assume that these basic needs are pretty well satisfied. But the main point is that the individual is permitted to live his life not for himself but only inasmuch as it serves the community and only to the extent that it is considered a useful function for the community; and

* The same situation, i.e., that "perfectionists" neglect the time element and thus endanger a rational progress, is to be found in the discussions about the United Nations which—precisely on account of its "calculated imperfection"—is more adapted to reality than the world government dream-schemes of the "perfectionists."

moreover the term "community" is here to be understood as the goal that has been set by the dictatorial group and its doctrine. An individual can stand such a life whose limits and contents are exclusively determined by a future goal (and this even not clearly defined and visible to the individuals) only if the underlying philosophy takes individual men and individual historical periods for nothing but transitory stages. There is then finally nothing but "permanent transition." In other words, the second time sequence becomes sovereign. People learn to think and feel and react in terms of the second time sequence. With the third as a kind of shadow in the background, as an open horizon, putting the individuals into a mood of hope and expectation, without however specifying these hopes and expectations. The people are fed with a hope that is purposely left without content. It seems to me that an explanation of the strange power which totalitarian regimes have over man could be developed from the angle of time perspective; such an analysis would also provide a basis for an estimate to what an extent the peoples of the earth who are now in the stage of awakening are prone to accepting totalitarian regimes in preference to democracy, and this not so much for economic but for psychological reasons. It is the pseudo-religious element in this dislocation of the time perspective which makes totalitarianism strong.

(3) *The Position of the Church toward Current Events.* Here we are confronted with a completely different problem. I believe a lot of misunderstandings about the Church and of hostility directed against Her could be eliminated if we try to see the life of the Church in the light of the three time sequences. Outsiders, especially if they are not favorably inclined toward the Church, often take the position that the Church comes always too late with ideas, exhortations, recommendations, and doctrinal statements regarding social and economic issues; they also feel that Encyclicals or other authoritative pronouncements are too prudent and moderate and have the tendency to follow the "on the one side—on the other side" scheme. This criticism is based on the silent assumption that the Church is just like any other worldly power which has to care for the needs of the present and the nearest future and which accordingly acts as though nothing counts but these needs which are by their very nature restricted in time range. But the Church is distinguished from states essentially by the fact that She has to last as long as history is going to last, until the end of time (not to speak of all the other factors

which make the Church different from any kind of state-like organization). The Church therefore acts and behaves basically in line with the third time sequence; She thinks in terms of universal time, of universal history. With the whole of the historical process as standard, the Church does not judge and evaluate on short range; She sees single events and chains of events as parts of a whole that is not limited to a phase of history (this may even be a phase extending over several centuries). The whole that gives the foundation for the Church's judgments and attitudes, is—we may repeat—the historical process as such. In this sense one can say with a special emphasis that the Church is not secular, i.e., not fixed on centuries. It would perhaps lead to errors if we said that the Church looks (e.g.) on the struggle of Capitalism-Socialism *sub specie aeternitatis*; we should be more precise: the Church takes Her Position with regard to this struggle from the perspective of universal history; this includes, however, the view on eternity since history (as said above) as the period extended between the Incarnation and Christ's Second Coming means the endeavor for salvation. But although in the light of universal history the industrial revolution is only a minor "incident" and has thus to be taken by the Church, this does not mean that the Church does not care for those matters. On the contrary, the Church was established in order to guide each individual human being and each individual period of history and to view them not simply as parts of a chain or as transitory stages of the historical process but to consider them as unique entities, each of whom is (to use this wonderful phrase of Leopold Von Ranke) "immediate to God." In other words, the Church is the Body that links together the third and the first sequence of time. The Church makes it possible for individual man to integrate his own life into the whole. And this does not only indicate the direction toward which a sociological explanation of the Church has to turn but it also shows why the Church—by essence neutral to the various forms of government—has to be irremediably opposed to totalitarianism as such.

(4) *Man in Extreme Situations*. Rarely in history have so many individuals been exposed to extreme situations as was the case during the last 30 years. Numerous soldiers were confronted with circumstances of peril and dread beyond any ordinary human understanding. Inmates of concentration camps, underground fighters in resistance movements, displaced persons have gone through periods so horrible that it was next to what man

can stand, i.e., next to the destruction of the human personality. But *all* of us have experienced the most pathetic moment in human history so far: the control by man of the energy contained in the atom, and the use of this energy for explosions that can virtually lead to the suicide of the human race. These experiences of extreme situations have however had no lasting effect. In terms of time sequences we may state the facts in this way: extreme situations can be defined as situations in which man has been thrown out of the first and second time sequence and thrown into a face-to-face encounter with his own existence in the universe, the third sequence. But man does not and cannot stay under the impact of this kind of life if he survives and after the extreme situation is over. This is not inner weakness or anything that would permit others to give value judgments over such a man. As soon as an individual "returns" into "normal" life conditions the exigencies of his social environment bring him back to the first and second time sequence, and the prevalence of his normal social relations pushes the extraordinary experiences into the background. However, there exists another way of reacting to the extreme situation in which individuals or groups may find themselves. Man refuses to face the situation. He is afraid of it and tries to avoid the possible implications. This was certainly the case with the atomic bomb and the American public. Our people has shown an outspoken reluctance to take in the full importance of the new field of energy production (not only in the field of its application for destructive purposes). Without further remarks on this topic I should like to point to one noticeable exception: our Congress passed the Atomic Energy Act of 1946, one of the most "revolutionary" bills ever voted for by both parties; they did it because they were at that moment aware of the far-reaching effects and potentialities of atomic energy and realized the necessity of taking measures adequate to the extraordinary situation although these measures had to contradict some basic principles of our present social and economic set-up. Thus Congress adjusted itself to the time perspective inherent in the new discovery and its application, realizing that they, by doing so, trespassed the time range that ordinarily underlies the considerations and actions of the legislature.

III

This sketch of a field of research that in my opinion could bring fruitful results may be concluded with a list of some other problems whose understanding might be deepened if the time

factor and its different sequences were applied to it. There is first the attitude of man to contemporary events. Not only that those happenings are open trends and even not halfway closed fact-units; but we as contemporaries are also involved in the matters going on, we are parts of them. Hence it is a particular problem how and where to find a stand that would permit "objective", i.e., adequate observation and evaluation. We are here faced with the methodological question of "value premises" (in Myrdal's terms). How can we measure the longitude and the range of the event-waves? The time perspective may give us the push needed for a promising start.—The difference between two successive generations is another problem to be dealt with under the angle of the time element. Here appears a side of the time factor not yet even mentioned in our sketch: the "same" length of time (e.g. 10 hours, or 1 year) carries a different weight and has different meanings for younger or older people. Hence feelings of security and concern about them play into the life of individuals and groups with varying effect and intensity. There exists a certain correlation between sky-rocketing aspirations and a dynamic life conduct on the one side and a generous carelessness about the "flight of time" and about security on the other side. But as the war has shown, the longing for security and a strong sensitivity for time economy can develop in very young people if they had to experience the opposite with an extreme intensity and in doses too large for their capacity to digest them. Thus our younger generation is today in part "older" than it would be under "normal" circumstances. Does this fact perhaps offer a part explanation for the conservative trend in our American society?—Finally may be mentioned the use of the time perspective for the interpretation of contemporary trends. If we conceive of socially significant facts as of movements proceeding in time cycles we should be able to evaluate the importance of single events, which are elements of a larger trend, we can then locate the single event as a phase and determine its function. We also can thus judge its intensity quotient: does it stay at the end of a movement that will bring about a real change in the social setting, or is it more indicative for a movement of the past, as a kind of residue, pointing to a change that has been integrated? E.g., the social significance of the Sherman Act has changed since 1891. The protection of small business and the fight against trusts occupies another rank of value today when the concentration of economic power is an

established fact, as at the time when one had the right to assume that the trend toward concentration could be blocked by legislation and court action. We have to see the concrete facts in this field as parts of a process which has gone on and still continues in form of a time cycle. Choosing a hypothetical length of this cycle we may be able to determine the phase of this cycle in which we are standing today.

To summarize, I may say that each generation as much as each individual will always behave as though their age is the focal point of the historical process, and with this they will always stay in a conflict situation since they are, as they know so well, as much parts of the process as they are unique by themselves. Ultimately, this conflict can find its solution only in the light of what we called the third time sequence, i.e., in the light of a philosophy that gives meaning to universal history. I am a part of the process and I am "immediate to God" at the same time; these two conflicting positions are reconciled by the fact that the meaning of history is its transcending into eternity.

RUDOLPH E. MORRIS

Marquette University, Milwaukee 3, Wis.

Cultural Social Controls, a Sample:

ADOLESCENT RITES OF THE INDIANS OF TIERRA DEL FUEGO*

CULTURAL anthropology—also called ethnology—can give us valuable aid in determining, with some degree of certainty, some of the earliest economical and social conditions of the human family. Modern ethnology follows historical methods. By means of these methods it has classified the most important types of cultures to their antiquity.¹ We can, in consequence, today say that certain groups of peoples have a very old and most primitive culture, and that others manifest an advancement over these. We ourselves are in possession of the most highly developed culture yet attained by the human race.

We must not lose sight of the fact that in the past various types of cultures existed at one and the same time. The most primitive type did not have to die out in every region of the earth, when a more advanced form made its appearance somewhere. The appearance of stone-age peoples does not imply that all of existing mankind rose from the pre-stone age level to the stone-age level at the same time. These two—or even more—cultures could have been on earth at the same time. Thus it happens that even today we have stone-age cultures and pre-stone age cultures as contemporaries of our own highly advanced atomic culture.

If we wish to know what customs or habits of life and what ideals prevailed in the human race at its early beginnings, we are not free to simply speculate about them. Rather, we must study available facts, such facts as can still be collected among primitive peoples, our contemporaries. Let us not underestimate the importance of the fact that there are still peoples who have not yet learned to use stone instruments. The stone-instrument man is far in advance over one of the older culture which uses only wood, mussel shells, leather, bones, fibers, etc. as materials in making tools, weapons, clothing and ornaments.

* An abridged account of the rites presented at the Eleventh Annual Convention of the American Catholic Sociological Society, Fordham University, New York, December 27-29, 1949.

¹ SCHMIDT, WILHELM. *The Cultural Historical Method of Ethnology* (translated by S. A. Siebert). New York 1939.

To this oldest group of primitives, the pre-stone age man, belong the Indians of Tierra del Fuego.² If we wish to know whether in the beginning of the human race there were such institutions as the family and private property; if we wish to know what relationships existed between husband and wife, parents and children; if we wish to know if there existed civil government, morals, religion and training of the young in morality, then we must ask primitive peoples, and not just "spin" theories out of our imagination, as evolutionists have done and are still doing. Evolutionists assume that in the beginning there existed only the very simple, the ugly, the undifferentiated, the imperfect; and that only after a long period of evolving did the complex, the organized, the beautiful and the perfect come into existence. This is an arbitrary explanation "spun" by fantasy and not founded on scientific investigation.³

When we study the cultural forms of the primitives of today, however, we must not make the mistake of thinking that they represent faithfully the very first pattern of human culture, for the culture of the most primitive group of all present-day primitives has certainly grown in the course of its long history. But these few most primitive groups of today are much closer, certainly, to the very first form of human culture than are we. These still retain much of what the first generations of our race had, because it is well known that all primitive peoples are extremely conservative.

If we ask of these most primitive tribes what relationships of husband and wife is among them, we may be surprised to find that monogamy is the universal rule. Among these tribes, the wife holds in the family a position, more or less, equal to that of her husband; she is honored by both her husband and her children. If we inquire about the education of the children, we must be ready for surprising and edifying facts also. In all these cultures we find a clear goal set in the child's education. We find that the child is given, both in the family, and later in the initiations of secret rites of adolescence, the kind of training that will make him a good and useful adult. In the home, during his childhood, the boy is taught by his father; and the girl, by her mother. The families insist strictly on the separation of the older

² COOPER, JOHN M. *Indians of Southern South America*. Handbook of South American Indians; vol. I, p. 13 ss. Washington 1946.

³ KROEBER rejects this assumption of the evolution with these words: "At bottom this logical procedure was astonishingly naïve." (A. L. KROEBER: *Anthropology*, p. 6. New York 1948.)

boys from the girls; adolescent boys and girls are forbidden to be together unsupervised. Besides the training that each child gets from his parents or close relatives, there is also the general or tribal training in the puberty rites, sometimes called initiation ceremonies.⁴

These rites mark the time when the child is taken from his family and given communal training. This training aims to prepare boys and girls for the duties that will be theirs as independent members of the tribe. Primitives consider these rites as something of highest importance. These rites are never spoken of in the presence of others, especially not children. In these ceremonies the morality and the religious ideals, and also all attitudes and beliefs distinctive of this particular people, are given expression to. If an ethnologist does not come in contact with these ceremonies, he will never understand the social and spiritual characteristics of the people that he is studying; an essential feature of the culture remains unknown to him.

Charles Darwin as a twenty-year-old theological student came in contact incidentally with the natives of Tierra del Fuego while on a trip through the Beagle Channel in the archipelago of Cape Horn. He wrote about them in his well-known book, *Voyage of a Naturalist round the World*, and from that time—i.e. about 1833—they have been known to the world as sub-human beings.

Later travellers going through Tierra del Fuego gave, on the whole, no better descriptions of the natives than did Darwin. In evaluating these "eye-witness" reports, most men forget that Darwin, and travellers who came after him, all remained in Tierra del Fuego but a very short time and never became friendly with the Indians. Their knowledge of these Indians was consequently very superficial. Even Lucas Bridges, son of the famous Protestant missionary in Tierra del Fuego, in his book *Uttermost Part of the Earth* which was published here last month—this book was the choice of the Book-of-the-Month-Club for November—shows that, though he lived in Tierra del Fuego a long time, he remained an outsider. The reports he gives on the religion of the natives are, therefore, incomplete. He reports that he never heard the natives speak of a Supreme Being.⁵ This may be very true; but it is no proof that they do not believe in a Supreme

⁴ JENSEN, AD. E. *Beschneidung und Reifezeremonien bei Naturvölkern*. Stuttgart 1933.

⁵ He says (p. 429): "During the many hours I passed in the Lodge (a large hut for secret ceremonies of the Ona-men) . . . and during the years I spent almost exclusively in the company of the Ona Indians, I never heard a word that pointed to religion or worship of any kind . . ."

Being. The *New York Times* of November 22nd, 1949 in a review of the book distorts Bridges' report by stating without qualification, "they (the Ona tribe) had no religious ideas at all."

In order to learn exactly what these Tierra del Fuego Indians believe and how they live, I went to live among them as one of them for four longer or shorter periods of time between the years 1918 and 1924. The time I lived as a fuegian Indian totalled about two and one-half years. Only very gradually did I win the confidence of the natives.

It was only by accident while staying with the Yámana tribe of Tierra del Fuego and listening to their old myths, that I heard the word "chiaxouse." After repeated enquires I was told that "chiaxouse" was the name for both the secret initiation ceremonies and the house in which the ceremonies were performed. These ceremonies are held only once very two or three years, that is, whenever there is a group of candidates ready for initiation. After extreme difficulties, raised by their religious scruples, the elders of the Yámana tribe finally consented to permit me to take part in their next initiation ceremonies. They set down an absolute condition, however: that I was to let myself be dealt with as would be every other candidate during the initiation ceremony, and that I would follow strictly the full schedule of ceremonies. To these conditions I gave my assent. About the self-sacrifice that might be connected with their ceremonies I could only vaguely speculate.

When the time appointed for the secret rites drew near, several families gathered together on an island. Here they would not be disturbed. A long one-room lodge with dome-like roof was built of tall saplings. This framework was covered with hides and branches. This was the ceremonial lodge. At each of the two ends of it there was a small opening through which one could enter or leave only by crawling on hands and knees. Through the middle of the lodge from one entrance to the other there was a long narrow open fire. On either side of this fire was an open space strewn with twigs. Here the adults squatted in long rows facing the fire—there were no chairs or stools or tables of any kind in the lodge.

The adults had already decided which boys and girls were to take part in these initiation rites for the first time. They had also appointed five men to act as watchmen during the time of the ceremonies, and had chosen an elderly man to be the leader of all those who took part in the ceremonies.

Now the initiation rites begin. After all the men and women have taken their places inside the lodge, the watchmen bring in the boys and girls, one by one. The boys and girls are filled with fear for they know not what is going to happen to them. They recall that after the last ceremonies, the boys and girls who were then initiated returned home pale and thin and very serious, as though they had gone through a soul-stirring experience. And now their own time has come. They do not know what will happen; they know only that this is an important act in their lives.

I am treated exactly like all other candidates. With a leather cord I am bound and led to the lodge. At the entrance I am bent to the ground and made to crawl inside on hands and knees. Hardly has my head gotten into the lodge when it is covered with a leather sack so that I can see nothing of what is happening. Then someone grabs me at the hips and shakes me furiously from side to side, and up and down. From fright, as well as from this unaccustomed exercise, I begin to prespire freely. After twenty minutes of this handling I am completely worn out. Then, suddenly, the leather sack is removed from my head, and I see what seems to be a devil-red ghost disappear into the fire. This theatrical effect was achieved by having a man who is painted red dash behind the blazing fire at just the right moment. The purpose of this is to make the candidate believe that it was this devil-red ghost who had shaken him.

It was at this time that I saw how the inside of the lodge was arranged—the fire, and the two rows of squatting people. The saplings of the framework were painted, here and there, with black, white, and red paint.

One of the men now asks me to sit at his side; at my other side sits a woman. This is to be my assigned place during all the weeks of the rites. This man and woman now become my sponsors—it is their obligation during the entire time of the ceremonies to teach me, to watch over me day and night, and to see to it that I do everything exactly as prescribed, e.g., eating, sleeping, sitting, etc. Each girl taking part in the ceremonies was given two women as sponsors; each boy, a man and a woman.

After I have been assigned to my place, my godfather says to me: "Sit down in the right position now!" The "right" sitting position is one of squatting on the floor with knees drawn close to the body, arms folded over breast, and head bent down so that eyes look to the floor. "Sit like this, and don't stir!" I am commanded.

Be assured that this was no small inconvenience! No scratching of the head was allowed. No squirming to relieve cramped muscles was tolerated. Sometimes a beetle was dropped down my collar. I was told to give no sign of feeling the insect. When I did so, I was poked by my godfather, and told I would be deprived of food for an entire day. To look about was, of course, strictly forbidden. To laugh was positively forbidden to candidates, even when the adults laughed heartily at funny stories. Thus are the candidates tested for self-control. Should a candidate snicker, he would pay for his self-indulgence by spending a day without food, we were told.

At night the candidate was allowed to sleep no more than five hours, and this on bare ground. He lay on his side with arms and legs in the position in which they were while squatting. The godfather remained awake. If the candidate stretched a leg or an arm, the godfather immediately poked him, and that not very gently. The candidate was startled from his sleep, of course, and told to resume the proper position, and thus learn how even in sleep to be satisfied with cramped quarters.

Naturally silence was strictly enforced. The ceremonies often last from eight to twelve weeks; longer at times. During this time no candidate may speak.

During these weeks food is strictly limited. During the first week each candidate gets one mussel daily—its size about that of a frankfurter. During the second and third weeks he is given two mussels daily. Each day the candidate is allowed but a few swallows of water. Needless to say, all of us suffered hunger in no small degree.

But why this torture of fasting, lack of sleep, cramped position, etc.? It is believed that these sufferings train the candidate in self-control. The tribe wishes also thereby to make the candidates docile and willing to accept the admonitions that are being given them each day of the rite.

An essential feature of the ceremonies is introducing the boys and girls to the kinds of work which they will be obliged to do as men and women. Among these primitive Indians there is a strict division of labor: some work must be done by the men; other work, by the women. During the weeks of the ceremonies the boys and girls are exercised in the occupations proper to men and women. Often at about 10:00 o'clock in the morning some men summoned us boys from the lodge to a previously determined place. There we had to practice throwing the harpoon,

stalking sea lions, climbing cliffs to get eggs from nests of sea birds. Each boy had to practice until his mentor was satisfied that satisfactory skill had been attained. At the same time, girls were led out of the lodge by experienced women to another place where they practiced women's occupations, e.g., paddling and guiding the beech-bark canoe, weaving baskets, swimming, and diving to the sea bottom for mussels, snails and sea urchins. Surprisingly enough men are not expected to swim, for swimming is strictly a woman's job. This is due to the fact that the woman has the duty of paddling and steering and caring for the canoe. When the whole family is in the canoe the men are merely passengers, and have nothing to say.

After four or five hours of this strenuous practicing we returned to the chaxouse and were given a mere bite to eat. The time might be three o'clock in the afternoon, and we were still fasting. Following this, came a rest period, each squatting in his assigned place in the "proper" position.

In the evening came another period of instruction, lasting from two to three hours. An old man of much experience and noble character was the teacher. The candidates squatted before him in a semi-circle. In a soft, friendly voice he began to explain principles of conduct and customs which he himself had been taught as a youth, and which are the norm for the entire tribe. His speech was simple and to the point. Almost every evening he began his instruction with these words: "Each of you must become a good and an able man or woman!" He admonished us to be friendly toward every one, especially toward old people. "It is not seemly for young people to thrust themselves into the conversation of old people," he would say. Also, "To laugh at old people is improper. Be kind to children, even the children of your enemy, and help them."

To the girls he would say: "If you hear a woman speak evil of another woman who is absent, do not carry the tale further, for neither are you pleased if others speak evil of you. If you carry tales, others will consider you a busybody and will want nothing to do with you."

Again and again we were admonished to be unselfish and to be helpful toward every one, to be altruistic. "If some one comes on a visit, offer him something good. Then he will report to his friends that you are a friendly person. When you have been successful in the chase, give to others a portion of what you have taken." We candidates put this into practice during the cere-

monies, for what we took when hunting we had to divide among others. "Egotism is a very serious fault and heartily hated in our tribe!" said the old man, again and again. He warned against quarrelsomeness and disharmony and untrustworthiness. He also admonished us to rise every day and promised that if we did, we would always be able to finish the tasks assigned to us.

Many other similar teachings the old man stressed, all having as their aim to train good and able men and women, such as would be worthy of respect.

Almost every evening this kindly teacher brought his talk, so full of noble sentiments, to a close with these words: "You are now candidates in this chiauxouse. Fulfill everything that is required of you. We Yámana have not introduced these ceremonies. They come from Him-who-is-above, from Hidábuan (my father). It is he who desires that each of us be a good and able person. Heed this desire. Any one who does not observe these commands, we will not be able to reprimand and lead back to the way of righteousness. However, He-who-is-above (the Supreme Being) sees each of us and keeps account of the good and evil we do. The man who will not observe these commands, will be punished by Him-who-is-above either by an early death or by the death of a beloved child. Therefore, be obedient!"

While the old man spoke a deep silence filled the chiauxouse. The older people again heard the admonition given them in youth. It served as an examination of conscience for each of them.

After the teachings of the evening, each candidate went to sleep thinking over in his mind, the beautiful and serious admonitions the old man had spoken.

Here, then, is a rough sketch of the education which the Tierra del Fuego Indians give their children. Those who wish to know more about these ceremonies and about other features of the primitive culture of these people may read about them in the monographs which I have written.⁶ In the light of facts, how noble these Indians appear; how high their ideals of self-control, of unselfishness, of altruism, of trustworthiness—and all because it is He-who-is-above who desires them to be thus. The practical side of the initiation rites guarantees that each boy and girl will become a useful member of the tribe, while the whole of this culture clearly rests on a solid religious foundation.

⁶ GUSINDE, MARTIN. *Die Feuerland-Indianer*. 3 vols. Wien-Mödling 1931-1938. *Urmenschen im Feuerland*. Wien 1948.

I am the only European ever to have shared in all these ceremonies which the Indians of Tierra del Fuego perform. How different these primitives appear to one who really knows them, than to one who has only a passing acquaintance with them. It was not easy for me to live for so long a time in their uncomfortable huts. But valuable knowledge was gained for the history of the human race by doing so. If in primitive cultures we find such noble ideals set before maturing boys and girls, and such practical and serious efforts made to urge them to become useful adults, worthy of respect, how can any one still doubt that our most ancient ancestors were true men, far above the level of animals, with a clear idea of a personal God.

MARTIN GUSINDE, S.V.D.

Catholic University of America, Washington, D.C.

NEWS OF SOCIOLOGICAL INTEREST

The St. Louis Chapter of the American Catholic Sociological Society was reorganized at a meeting of March 31 with the election of the following: President, Brother Gerald J. Schnepf, S.M., St. Louis University; Vice-President, Mother P. Barrett, R.S.C.J., Maryville College; Secretary, Sister Ann Regis, C.S.J., St. Anthony High School; and Treasurer, Mr. Hyginus Peculis, Maryville College.

The Catholic Business Education Association, Sister M. Gregoria, B.V.M., of Mundelein College, chairman, is planning a College Workshop on the teaching of Catholic Economic and Social Principles to be held at the University of Notre Dame, August 7-11, 1950.

Purpose of the Workshop is to bring together for special study and discussion teachers of economics, sociology, commerce, business administration, and finance who are interested in a better understanding and more effective teaching of Catholic social and economic principles.

The registration fee of \$15 includes room and all expenses except meals. Reservations must be made by July 10 with Sister M. Gregoria, B.V.M., Mundelein College, 6363 Sheridan Road, Chicago 40, Illinois.

The Catholic International Union for Social Service will commemorate its silver jubilee in Rome this year. The convention to be held there will be from September 7-13. Topics discussed will include the development of the psychological and social sciences in relation to social work. The convention will be held in conjunction with a Holy Year Pilgrimage. All interested should communicate for further details with the International Secretariat, 111 rue de la Poste, Brussels, Belgium.

Dr. Edward A. Huth, Director of Membership for the A.C.S.S., reports that there has been a substantial increase in membership over that of last year. The drive for new members will continue throughout the entire year. He requests that every new and old member secure one new member for our Society. Subscribers for the REVIEW are also wanted. No one person, or small group of zealous workers, can do the task of raising memberships and subscriptions to the 1,000 goal; they need your active support. There still remains exclusive territory for you in which to work; write to Dr. Huth for an assignment.

The Institute of Social Administration of Loyola University is offering a pre-summer school Institute of Protective and Corrective Care from June 5-9. Intended for persons engaged in or interested in treatment, prevention, and correction of adult and juvenile crime, it will

combine lectures by authorities with field trips to various institutions. Application may be made by addressing a request for admission to the Director, Institute of Social Administration, Loyola University, 820 N. Michigan Avenue, Chicago 11, Illinois. The fee is \$20.00.

Appointment of a Negro professor to teach an undergraduate course in Race Relations at St. Louis University during the 1950 summer session was announced by the Very Rev. Paul C. Reinert, S.J., President. The visiting professor will be Dr. Alvin Walcott Rose, chairman of the graduate department of sociology at North Carolina College, Durham, N.C., who has done extensive research in the field of race relations.

The course will assess current and projected interracial programs, policies, and plans of action, and present the sociological principles of racial and cultural relations. An outline of the course will be prepared in order that interested persons may attend certain of the lectures in which they are particularly interested.

Mr. F. W. Grose, while remaining Professor of Sociology and head of the Department, is now also the Provost of Notre Dame College, South Euclid, Ohio.

Students from La Salle College, St. Joseph's College, College of Chestnut Hill and Villanova are assisting the Philadelphia Chapter of the A.C.S.S. in conducting a parish census for one of the parishes in the area. 150 students offered their services.

BOOK REVIEWS

BROTHER GERALD J. SCHNEPP, S.M., *Editor*
ST. LOUIS UNIVERSITY, ST. LOUIS, MO.

Current Social Problems. By C. S. Mihanovich and J. B. Schuyler, S.J.
Milwaukee: The Bruce Publishing Co., 1950. Pp. xiii + 452. \$3.50.

In his preface, Dr. Mihanovich (who has done all but two chapters of the fifteen in his book: those on unemployment and interracial problems) says that the "aim throughout has been to make the book both simple and clear, and as free from all approach to stodginess and rigidity as possible." This aim has been carried out. The language is clear and simple, and the book is attractively produced with various graphs and illustrations to enliven it.

It is precisely with his expressed aim, however, and the carrying out of it, that many instructors will disagree with Dr. Mihanovich. Most instructors of a social science today insist on method from the start. They emphasize to students the necessity of citing sources for all facts, and they give them a wide variety of specific sources from which facts may be drawn. Even when a text is fairly complete in content, they still insist on wide reading on specific topics, according to available library resources. To these instructors, the lack of footnotes and references to sources will prove handicapping, as will the inadequate bibliographical references, the incomplete content of some of the chapters (e.g. the exclusion of all but Negroes in the chapter on interracial problems), the uneven value of the glossary of terms (e.g. the unusual definition of race to include " 'psychic' hereditary traits"; the specialized use of the term amalgamation; the inclusion of the term status but not of role, and other omissions); the use in Chapter One of the expression "Christian sociology" (see *ACSR*, Vol. X, No. 1, March 1949, pp. 34-37). Yet in fairness to Dr. Mihanovich one must say that he clearly states his reasons for the method he employs, the content of chapters, and the omissions. His intention, with the assistance of Rev. Mr. Schuyler, seems to have been to produce a text for a two-hour course for college freshmen and sophomores, which could be used as a springboard for the plunging of students into seeking information from other books in the field.

In favor of the book one can state that the instructor with the right resources at his disposal will find the clarity of the chapters, and the attractive illustrations, a decided advantage, and he will be especially interested in the chapter on divorce which is almost wholly a lengthy quotation from a symposium heretofore available only to the writers of the ideas stated, and to Jesuits. Where the book is not used as a text, it will still be found useful for quick review on certain points, and for

subsidiary reading, and this use will be not only for college students, but for nurses and even high school students too.

EVA J. ROSS

Trinity College, Washington 17, D.C.

Anti-Semitism and Emotional Disorder; A Psychoanalytic Interpretation. By Nathan W. Ackerman and Marie Jahoda. New York: Harper and Bros., 1950. Pp. xiv + 135. \$2.50.

This volume is another in the first series of the psychoanalytically-oriented "Studies in Prejudice" sponsored by the American Jewish Committee. It is concerned with the discovery of "forms of interaction between intrapsychic and social forces which result in anti-Semitism" (p. 19). The population of study consisted of forty-eight residents of New York City suffering from emotional disturbances who sought psychoanalytic therapy and whose cases were arbitrarily selected by the psychoanalysts and social workers who agreed to cooperate with the investigators. The latter devised schedules for obtaining case materials from the psychoanalysts, who were interviewed by persons who had themselves been psychoanalyzed; the cases were then discussed at length and given tentative interpretations by the research team, after which the interpretations were submitted to the analysts for review. Anti-Semitism in some degree was present in each case selected for investigation, though it was not the condition for which treatment was sought.

The authors acknowledge the selective character of the material used in this exploratory study, but maintain that the "demonstration of the patterns of interaction between intrapsychic needs and social forces" (p. 18) is not impaired by geographical limitations, the use of "sick" rather than "healthy" personalities, or the probability that both the "lunatic fringe" and the milder forms of prejudice are unrepresented. They acknowledge further their own biases as Jews, as opponents of anti-Semitism, and as psychoanalysts. With regard to the latter, they accept a Freudianism modified somewhat by emphasis upon the integrative functions of the ego and upon the role of defense mechanisms in social adaptation. The functional role of anti-Semitism is held to be the displacement of self-destructing trends in the personality—psychically, "anti-Semitic hostility can be viewed as a profound though irrational and futile defensive effort to restore a crippled self"; socially, "it can be regarded as a device for achieving secondary emotional and material gain" (p. 55).

Study of the problem posed by the authors is of the utmost importance. A merit of this work is its recognition that prejudice is not to be explained onesidedly, that "Social and psychological determinants are inseparable, often indistinguishable, components in the production of the phenomenon of anti-Semitism" (p. 85). Yet, in spite of the

modifications of the Freudian system accepted by the authors and the fact that the Freudian vocabulary is introduced more sparingly than usual, the non-Freudian reader is likely to conclude that the approach conceals some dimensions of the problem.

The point may be illustrated with reference to the concept of prejudice itself. Prejudice is defined as a sub-category of prejudgment distinguished from the general category and from stereotypy because it *fulfills a specific irrational function for its bearer* (p. 4). In this narrow sense, prejudice is never psychologically "normal," though it may be a social norm. Other prejudgments which can be modified through presentation of the facts or rational discussion may be regarded as "normal," since they rest upon erroneous judgments or impressions. This has the appearance of a useful distinction. It is, however, an unverified assumption of the authors that "Most forms of anti-Semitism . . . are rigid and do not yield to learning experience" (p. 6), and hence their psychological presuppositions come to the fore. Not only does the application of the concept of prejudice depend upon clinical diagnosis, but the frame of reference for the latter—the definition of "intrapsychic needs" preliminary to the discovery of irrational functions"—implies the whole deterministic philosophy of Freudianism.

Non-Freudians will nevertheless find this work useful for its presentation of the problem, its case materials, its brief sketch of the cultural context of anti-Semitism, and its final suggestion that the psychodynamic study of unprejudiced persons might reveal "that some individuals live as human beings, in spite of social forces that overwhelmingly manipulate most people," that "some among us have been able to make that famous jump from the realm of necessity into the realm of freedom" (p. 93).

C. J. NUESSE

The Catholic University of America, Washington 17, D.C.

The Authoritarian Personality. By T. W. Adorno, Else Frenkel-Brunswick, Daniel J. Levinson and R. Nevitt-Sanford. New York: Harper and Brothers, 1950. Pp. xxxiii + 990. \$7.50.

The research reported in the third volume of the series, *Studies of Prejudice* sponsored by the American Jewish Committee has three aims:

1. It attempts to demonstrate that there is a close correlation between a number of deep-rooted personality traits, and overt prejudice. Over twenty experts in the fields of social theory and depth psychology, content analysis, clinical psychology, political sociology and projective testing are employed to test the above hypothesis on the person of the potentially fascistic individual. In their study they propose the concept of an authoritarian type of man (authoritarian personality), that is, a man who "is at the same time enlightened and

superstitious, proud to be an individualist and in constant fear of not being like others, jealous of his independence and inclined to submit blindly to power and authority" (p. ix). The authors suggest a correlation between ethnocentrism, prejudice and authoritarian personality.

2. To discover the potentially fascistic individual and to study his personality traits, certain instruments of measurements are applied. These are the questionnaire method (factual questions, opinion attitude scales, and "projective" questions) and the clinical method (interviews—ideological and clinical-genetic, and the Thematic Apperception Test). Four opinion attitude scales (the anti-Semitic ideology, the ethnocentrism, the politico-economic conservatism, and fascism scales) constructed by applying the Likert method of scaling are important to the study.

3. After proposing a "new" concept and approach to study of prejudice, and techniques for measuring these deep-rooted personality traits, the investigators propose certain goals of social action in dealing with prejudice. It is suggested that society have as its goal to produce nonethnocentric personalities. This is to be achieved by placing emphasis "not upon discrimination against particular minority groups, but upon such phenomena as stereotypy, emotional coldness, identification with power, and general destructiveness" (p. 973). The present measures—rational arguments, closer association with members of minority groups, and diverting hostility from one minority group—are inadequate.

This work, which belongs to the confused and vague fields of social psychology and social psychiatry, has many new insights and constructive suggestions. However, there are numerous shortcomings. Some are: recurring meaningless and vague conclusions, for example, "people professing some religious affiliation express more prejudice," or "most militantly anti-ethnocentric groups are the P.A.C. and the Communists"; identification of liberalism and individualism with true democracy; confusion as to the meaning and the place of authority in society; the sample studied is varied (including psychiatric clinic patients and San Quentin State Prison inmates) but neither adequate nor representative; and the concept of the nonethnocentric personality is utopian.

CHESTER A. JURCZAK

College of New Rochelle, New Rochelle, N.Y.

A Handbook on Human Relations. By Everett R. Clinchy. New York: Farrar, Straus and Co., 1949. Pp. x + 146. \$2.00.

Every year in America, according to present estimates, discrimination against minority groups costs us nearly one-tenth of our national pay envelope. It is as though everyone, all over the country, chipped in until twenty-five billion dollars was collected, and then burned.

The author of this engaging primer of facts on racial and religious differences, on the causes, costs, and the cure of prejudice, is President of the National Conference of Christians and Jews. Educating prejudice out of America's culture pattern has been his major concern for the past quarter of a century. The book is intended to bridge the great gap that exists between scientific research on the human race and popular conceptions of man and his history. Designed primarily for workers in labor and management, it can be used with profit by other community organizations and agencies.

The central theme of the book is that brotherhood can be learned. The causes of prejudice, Dr. Clinchy believes, are clear and are based chiefly on the fallacies of racial, physical, intellectual, cultural, and religious differences. The remedy he suggests is a widespread knowledge of the value of teamwork and the causes of prejudice. He quite properly insists that "if we want to have the good things of life for ourselves, we must work here and with other nations in their own efforts to make the good life available for all groups of people, in their own way, everywhere."

JOHN J. O'CONNOR

Georgetown University, Washington 7, D.C.

Beiträge zu einem Wörterbuch der Politik: Heft I: Zur christlichen Gesellschaftslehre (1947; vi et 92 cols.; DM 3.20). *Heft II: Zur christlichen Staatslehre* (1948; vi et 144 cols.; DM 3.50). *Heft III: Zur Sozialen Frage* (1948; vi et 244 cols.; DM 5.20). *Heft IV: Zur Wirtschaftsordnung* (1949; viii et 308 cols.; ?). *Heft V: Gesellschaftliche Ordnungssysteme* (in preparation). Edited by Oswald von Nell-Breuning, S.J., and Dr. Hermann Sacher; Verlag Herder, Freiburg im Breisgau, Germany.

To see the present publications appearing under Father von Nell-Breuning's name arouses immediate interest. His commentary on the *Quadragesimo Anno* has long since earned for him recognition not only in his own homeland, but due to the English translation also throughout the English-speaking world.

Over the past two and one half years, four booklets, varying in length, have been edited, and a fifth is soon expected. All these form contributions to what eventually will take shape as an Encyclopedia of Social and Political Science. In his introduction to the first booklet, Fr. von Nell-Breuning states as the declared purpose of the first three contributions to the Encyclopedia: "to render accessible to the non-Christians of the Far East Christian cultural values." He immediately adds that the present work limits itself to the *fundamental* truths, both in the light of reason and of revelation. His work has to do then, not so much with novelty, as with the changeless basic thought-content of Christian social doctrine.

The first booklet deals with the origin and nature of *human society* and the first principles of social order. Of special interest is one lengthy article on the Industry Council Plan. A brief history of western Christian Social doctrine is included.

The second booklet revolves entirely and solely about *the State*, its meaning, functions, powers, limitations, forms of government. A special analysis is made of the democratic form of government.

The third booklet is a completion of the first, dealing with specific social problems that are understood under the heading of *The Social Question* of our day. There are articles on Social Justice and Charity, Socialization of Goods, Social Security, Labor, the Just Wage, Unemployment, Strikes, and the Christian Social Movement. Of special value is the Bibliography with critical comments at the end of this section.

The fourth booklet expressly indicates that it is overshooting the original purpose, and includes much that is not of specifically Christian origin, dealing as it does with *economics*, both problems and theories. It does not pretend to exhaust the subject, but the scope is nevertheless quite extensive, including articles on Economics, its Purpose and Laws, the Market, Competition, Monopoly, Production, Distribution, Consumption, Value, Price, and Planned Economy.

Under preparation and soon to appear is the fifth booklet entitled *Systems of Social Order*, and it will treat of such topics as Individualism, Liberalism, Socialism, and Communism.

Some very few articles have been transcribed almost directly out of the *Staatslexikon* and from other authors; these have been carefully indicated.

All who are acquainted with Fr. von Nell-Breuning's previous work, will find here the same exactness and solidity of thought, the same conciseness and clarity of expression. Many are wont at times to fear a German Encyclopedia; let them not deprive themselves of the benefits of this excellent, authoritative re-statement of Christian Social thought.

The post war conditions in which the present work has been undertaken is apparent in the quality of paper and size of print. The publication is nevertheless very presentable. Having seen the conditions under which they have labored and succeeded in giving us these excellent booklets, we take our hats off in wonderment, admiration and gratitude both to the author and to the publisher.

JOHN P. WALSH, O.M.I.

De Mazenod Scholasticate, San Antonio 1, Texas

Social Ethics; Natural Law in the Modern World. By Msgr. J. Messner. St. Louis, Mo.: B. Herder Book Co., 1949. Pp. xiii + 1018. \$10.00.

During the last century, social no less than natural sciences have made a remarkable progress. In view of this fact, a comprehensive

re-statement of Christian ethics and its bearing on present-day social reality has been overdue for a long time. In addressing himself to this task during eight years of his exile in England (staying at the late Cardinal Newman's Oratory in Birmingham), Msgr. Messner, professor in the University of Vienna, Austria, deliberately proceeds not on dogmatic but strictly philosophical-scientific lines in accordance with St. Thomas Aquinas' method who in the words of E. Gilson was well aware that some pious people "would have branded him as a pagan for his stubbornness in dealing with philosophical problems in a purely philosophical way." Prof. Messner points out that the Christian moral law adds nothing substantial to natural law in its bearing on social order, but confirms it and makes its application to social reality, as exhibited by unbiased scientific research, the prime task of the Christian social scientist. He thus prepares the ground for a resolutely realistic approach to the ethics of modern society. Accordingly, he does not follow the traditional purely metaphysical argument in establishing the natural law doctrine but finds a new empirical way, more suited to the modern mind, by analyzing human consciousness, impulses, and psychological constitution. His object is not an historical inquiry into the fate of the natural law idea throughout the centuries, but its projection into the immense range of problems of the modern world.

Book I, "Foundation," deals with moral, social and legal philosophy, and the social question. In Book II, "The Ethics of Society," he discusses the family, the lesser groups (local community, regional unit, minorities, occupational group, class, party, labor unions, free association), the nation, and the community of nations (international ethics). Book III, "Political Ethics," treats of the nature, sovereignty, and functions of the state, dealing particularly with aspects of the political community which are rarely discussed in Catholic treatises, such as the irrational and elemental forces involved, class structure, pressure groups, etc. Especially interesting are the conclusions which he draws from the subsidiary nature of the functions of the state. Under the heading "State Dynamics" he turns to such problems as population pressure, birth rate, eugenics, war, nationalism, militarism, revolutionism, ideological forces, the rise and decline of nations, concluding the book with a philosophy of history and discussing such thinkers as St. Augustine, Vico, Toynbee, Croce, Herder, Hegel, Marx. Book IV deals with the process, organization and integration of social economy, as well as with the cooperation of social economies: international economy. Here Dr. Messner takes an equally firm stand against individualism as against collectivism of all brands, including centralist planned economy. Of special interest is his expert discussion of the full employment theory, deficit financing, modern monetary and credit policies, insisting that labor is an ordering principle of social economy on an equal footing with capital, he develops the outlines of an economic

system based on natural law principles and pointing beyond both the individualist and collectivist systems. The reader will find the whole range of business ethics well covered.

"Social Ethics" may serve as a textbook as well as a handbook for the scholar. The comprehensive and detailed index gives it the value of an up-to-date Catholic encyclopedia of the moral philosophy of social ethics. Unfortunately, like his excellent German books *Die berufsständische Ordnung* (Innsbruck 1936) and *Die soziale Frage* (Innsbruck 1934), "Social Ethics" lacks an index of names. We find it somewhat odd that there is no indication on the title page that the author is a priest and dignitary of the Church.

FRANZ H. MUELLER

College of St. Thomas, St. Paul 1, Minn.

Zur Christlichen Gesellschaftslehre; Beiträge zu einem Wörterbuch der Politik, Heft 1, Zur Christlichen Staatslehre; ibid., Heft 2, edited by Oswald von Nell-Breuning, S.J. and Dr. H. Sacher. Freiburg i. B. (Germany), Verlag Herder, 1948. Vol. 1: 92 columns, vol. 2: 144 columns. \$1.10 and \$1.25.

These two publications are intended as contributions to an encyclopedia of politics. In view of the difficulties confronting publishers in Germany today, Herder & Co., instead of attempting to publish the complete encyclopedia, decided to print and issue it in instalments. All articles have been written by Dr. O. v. Nell-Breuning, S.J., professor at the Graduate School of Theology in Frankfurt a. M., known in this country especially for his excellent commentary to *Quadragesimo anno* Reorganization of Social Economy (Milwaukee, Wis., 1936), translated by Rev. B. Dempsey, S.J. Father v. Nell humbly acknowledges his indebtedness to Dr. Gustav Gundlach, S.J., professor at the Gregorian University in Rome, Rev. W. Schwer, professor emeritus of the University of Bonn, and Dr. Hermann Sacher, editor of the famous *Staatslexikon*.

Volume I: *Zur Christlichen Gesellschaftslehre* gives a very concise presentation of the concept of society from a Christian point of view, its nature and structure, plus a special essay on the Church as a social body. The second part deals with the development of social theory from classical antiquity up to modern times, adding a special chapter on Catholic social theory. Part 3 treats of the social order, part 4 of social politics, part 5 of sociology. The paragraph on sociology, while truly interesting, is obviously not meant to satisfy sociologists but to give the non-initiated an idea as to what sociology is. In part 5 there is discussed the sociability or social nature of man, while part 6 takes up the difficult concept of the common good. There follow columns (7) on social mind and community mindedness, (8) social philosophy, and (9) social ethics. Section 10 deals at greater length with the functional

or corporate order of society and will be of interest to those of us interested in the industrial council plan. The concluding "chapters" make a brief study of (11) clubs, fraternities, associations and (12) of ecclesiastical organizations.

Volume II: *Zur Christlichen Staatslehre*, is almost twice as big as vol. I and deals with the state; the powers of government and its separation; constitution; administration; the "reason of state"; sovereignty; the various form of government; Christian democracy; parliamentarism; political parties; the different types of state; (con-) federalism or home rule; revolution; the right of resistance; citizenship; patriotism. Sociologists will find the sections on the welfare state, on the state as an institution (*Anstalt*) and as an association of persons (*Personenverband*), and the discussion, in the chapter on democracy, about the lordship and fellowship type of social organization of special interest.

Those who can read German, will find these relatively thin volumes very helpful both for reference and for the systematic study of the basic principles of Catholic social and political doctrine. This reviewer knows of no other reference work as succinct and summary yet exact as this one. Every concept is analyzed very thoroughly and accurately and yet with amazing brevity. O. v. Nell-Breuning, S.J., who with his confrere G. Gundlach, S.J., continues the work of the late H. Pesch, S.J., demonstrates here impressively how much one can say in a few sentences and how clearly—provided one masters the material and is determined to be to the point.

FRANZ H. MUELLER

College of St. Thomas, St. Paul 1, Minn.

Current Economic Problems. By Henry William Spiegel. Philadelphia: The Blakiston Co., 1949. Pp. x + 726. \$5.00.

The purpose of this book is to awaken in the general student an interest in economic problems and to present the facts and analytical tools with which to solve them. Mr. Spiegel achieves both of these aims with unusual success. You can discuss an economic problem intelligently only against a background of facts, and one of the virtues of this book is the mass of pertinent, up-to-the-minute data which Mr. Spiegel presents in connection with each of the carefully chosen problems he considers. His presentation is clear and graphic and liberally interspersed with charts, diagrams, tables, and statistical maps which aid the reader visualizing the problem under discussion.

The author is also well-versed in modern economic theory and uses it as a guide and method of approach in analyzing many of the problems treated. He also draws upon modern theory in suggesting solutions which would have been questionable two decades ago, e.g., the promotion of consumption and investment as a means of maintaining a high level of employment.

When an economist leaves his ivory tower to diagnose social ills and prescribe remedies, he must be governed by ethical principles and point out the conflict between or sacrifice of certain values which is necessarily involved in alternative programs of action, so that society can make a choice with its eyes open. The author accordingly unifies his entire treatment of the various economic problems and provides himself with a standard for criticizing proposed solutions by adopting as a touchstone the values of progress, security, freedom, and peace—although it is not always too apparent, as he admits, how these values govern his prescriptions for various problems.

A valuable feature of the book is the bibliographical note at the end of each chapter. In this the author not only gives excellent references, many of which represent the best available treatment of various aspects of the problem under consideration, but he also indicates the nature and content of many of the sources listed. Of value too is the digest of various federal laws in the appendix relating to several of the problems discussed in the book, e.g., The Employment Act of 1946, The Taft-Hartley Act, The Sherman Act, and several others.

MARTIN E. SCHIRBER, O.S.B.

St. John's University, Collegeville, Minn.

Left, Right and Center. By Sidney Lens. Chicago, Ill.: Henry Regnery Co., 1949. Pp. v + 445. \$4.00.

Written by a labor official who evidently knows whereof he speaks, this book pulls few punches in lambasting the weaknesses of the labor movement as the author sees them. Briefly evaluated, it is a comprehensive but undocumented history of labor in the United States rather colorfully and interestingly put together by one who has had much practical experience in labor relations.

An admirable attempt is made to interpret present day conditions in the house of labor in the light of its past history. As one illustrative result, therefore, present day labor leaders such as Lewis, Green, and Murray are presented in somewhat different garb than that in which they customarily parade on the front pages of our newspapers. All are given to "back-door" agreements with management; they are generally friendly to Big Business; and all, not excluding Lewis, are painted as "moderates."

On the political front, Lens denies that F.D.R. was a true friend of labor. He was a "great man in the sense that he understood the times" but "he was a capitalist in his own right, ruling in the interests of the other members of his class . . ." The author follows Lundberg's appraisal in *America's Sixty Families* that the New Deal represented a split of capitalists not on basic theory but on methods of coping with crises.

How to handle Communists in unions is discussed at some length.

To understand the method one must understand American Communism: Stalinism is a menace to unions, not because it is radical; "on the contrary, because it is conservative, reactionary, and as an alien tendency, gyrates with the foreign policy of Russia." Therefore, red-baiting is wrong since it gives "an aura of militancy to a basically unmilitant force." The author adds: "Stalinism can be squelched only by a thorough educational program and *ideological* isolation before any organizational steps are taken." If you persecute communists they can appeal to the rank-and-file on issues of democracy and free speech, thus hiding the real issue: "the zigzag policy of the Communist Party and its use of the American worker as a pawn in world power politics."

Lens concludes that labor's postwar balance sheet is unfavorable, but he carries the story only up to the end of 1948. Even so, whether he would change his evaluation now is doubtful since his debit entries are still with us: lack of these things: a broad pro-labor social offensive, a labor [political] party, education of the workers, unity of unions, and universal unionization. Among other matters, his program calls for amalgamation of craft unions into an industrial structure, establishment of councils on local and regional levels, unions for the unemployed, and an educational alliance of all in the labor movement.

The main weaknesses of the book are three: first, the usual ones inherent in undocumented material; second, a tendency to draw conclusions from a few cases; and third, a note of personal bitterness and rancor which can be detected here and there. This latter may be a mistaken impression since, on the last page, Lens states that nothing in the book is intended as a "personal affront to Murray, Green, or anyone else; nor is there any question of their sincerity or devotion to the cause of labor." If this be true, some earlier statements should be qualified. All in all, this is a stimulating book for readings in labor problems and industrial sociology.

GERALD J. SCHNEPP, S.M.

St. Louis University, St. Louis 3, Mo.

Child Growth and Development. By Elizabeth B. Hurlock. New York: McGraw-Hill Book Co., 1949. Pp. x + 374. \$3.50.

A multitude of questions which actual and potential parents ask about children are answered, and for the most part answered well, in this volume. If justification is needed for adding another book on children to the many already on the market, it is supplied in the preface: first, the book combines both physical and psychological approaches; and, second, the author is a psychologist, teacher, and parent—an obviously "right" combination for this job.

The book is divided into four parts: how life begins; growth; problems and habits; and, the child as a person. The parent-reader is con-

stantly reminded of his obligations to provide for and protect the child, to love him, and to treat him as a person whose opinions, wishes, likes, and dislikes must be at least understood, if not always fulfilled. The swing of the pendulum away from the extreme self-expression school is marked in, for example, the methods proposed for handling "spoiled crying," the breaking of undesirable habits, and discipline.

Conscious of eye appeal, the author has included numerous well-chosen illustrations which are closely integrated with the text even to the extent of exact repetition of phraseology in cutlines. The bibliography is divided into technical and non-technical books; there is also a list of films.

Generally speaking, the prime purpose of the book, to furnish parents with a guide to determine whether their children are making satisfactory progress, is well fulfilled. However, it can also be used in courses concerning child development and will be a valuable addition to any library for use by students of family and home economics courses, or for just plain men and women interested in their present or future children.

GERALD J. SCHNEPP, S.M.

St. Louis University, St. Louis 3, Mo.

Training Rural Leaders. An F.A.O. study. New York: Columbia University Press, 1949. Pp. vi + 136. Paperbound: \$1.50.

This is an informative account of a school at Shantan in Northern China for developing rural leaders. It outlines a revolutionary educational program comparable to the Danish Folk Schools or the Antigonish movement in Nova Scotia; but unlike them, it is still in the experimental stage. Of the 9 Bailie schools established since 1941—they were the idea of an American missionary named Bailie—only the one at Shantan has survived. Yet the success of this one school and the possibilities it suggests for re-habilitating depressed rural areas justify the sponsorship of the story by the F.A.O. of the United Nations. The annual budget for over 300 students and the staff is but \$81,000, and two-thirds of that is from foreign aid. The soil of the region was eroded and the peasantry and villagers had sunk to "a miserable and precarious existence."

The Bailie schools were an outgrowth of the war-time Chinese Industrial Cooperatives, which, though highly publicized as an example of decentralized production, never had more than 22,680 members (p. 21). The Shantan school kept the basic cooperative principle of Gung-Ho, "working together," and everything is organized on a co-operative basis. But challenging the theory and practice of traditional education, was a set of new objectives: to "conserve the human resources of rural communities"; to "relate education directly and effectively to rural welfare"; and to develop technical education "to bring the advantages of modern science and industry to underdeveloped

areas" (p. 28). The achievements in the last objective have resulted in a largely self-sufficient community.

Perhaps the value of the book to the sociologists lies not so much in its being an example of rural reconstruction as in presenting a microcosm of the problems of rural China. Both high school and college students will gain insight into the social problems of China from reading it. Because of social, economic and cultural differences there is no practical basis for comparing the experiment with either American schools or with our attempts at decentralization.

EMERSON HYNES

St. John's University, Collegeville, Minn.

Rural Welfare Services. By Benson Y. Landis. New York: Columbia University Press, 1949. Pp. viii + 201. \$3.00.

Because rural people have less cash income than city dwellers and because, also, there has always been a lesser interest in "public welfare" in rural areas than elsewhere, the changed organization which has grown up within the last half century has not always been fully appreciated in available reference books.

The Social Security Act, with its provisions for public assistance subsidies, did much to further local organization for the aged poor, handicapped and dependent children, and the blind, and posed also many local problems concerning the residence of needy persons and other conditions set down somewhat rigidly by state or county provisions. Mr. Landis discusses present organization for group welfare, both public and private, and the difficulties involved, with clarity, understanding, and a large measure of comprehensiveness. Following the discussions of social security provisions, come chapters on Red Cross Programs, the F.H.A., Youth Services, Recreation Services, Child Labor, Church provisions, Probation Service, Veterans Affairs, Health and Medical Services, Social Services for migrants and others.

The chief criticism to be made of this book, is the rather sketchy information given in many of the chapters. Enlargement of the material would have made an excellent definitive work out of what is already a good and useful volume.

EVA J. ROSS

Trinity College, Washington 17, D.C.

Conflicting Patterns of Thought. By Karl Pribram. Washington, D.C.: Public Affairs Press, 1949. Pp. viii + 176. Paper cover. \$3.25.

Believing that too little attention has been paid to the differences in the methods used to form basic concepts in modern social philosophies, Mr. Pribram traces an outline of what he considers the logical background of four leading philosophies: the scholastic, individualistic, nationalistic, and Bolshevistic, which he supposes to be characterized

respectively by universalistic, nominalistic, intuitional or organismic, and dialectical forms of reasoning. This schematism results in some strange distortions when he repeatedly attributes to scholastic or Catholic theory an appeal to "the doctrine of innate ideas" in support of religious beliefs" (pp. 52, 64, 86), finds medieval thought "fettered by a hierarchy of fixed concepts which are incompatible with the idea of historical development" (p. 88), speaks of "the strict separation of body and soul" in scholastic and Catholic thought (p. 89), and even denies a sense of humor to the middle ages (p. 92). He comes to the conclusion that "experience shows that hypothetical (i.e., nominalistic) thinking provides the safest logical foundation for the exercise and protection of liberties" (p. 162), when one would suppose that nominalistic thinking is in no position to furnish *any logical foundation* for any sort of theory, since it begins with a denial of objective validity to human thought.

ERNEST KILZER, O.S.B.

St. John's University, Collegeville, Minn.

Race and Culture. By Robert Ezra Park. Glencoe: The Free Press, 1950. Pp. xxii + 403. \$5.00.

Some twenty-six essays of Robert Ezra Park, written over a span of thirty years (1913-44), have been gathered by his students into one volume as a sort of compendium on racial relations and cultural contacts. Lectures, articles in magazines, and introductions to books are included in the text. There is probably no American social scientist who has made greater contributions to the study of race and culture. Despite the irregularity and almost haphazard manner in which they were written, it is surprising how logical and uniform the book appears. So much of what Park wrote has become "standard equipment" to the student of social processes and social interaction that only the collection of such an array of illuminating articles in one volume reminds us how indebted we are to him.

The book is divided into four parts: Part I: Culture and Civilization (6 articles); Part II: Race Relations (10 articles); Part III: Racial Attitudes (9 articles); Part IV: The Marginal Man (4 articles).

Robert Park began his career as a newspaper writer. His early curiosity never left him. Restlessly he fluctuated back and forth between academic speculation and travelling about the world "to witness the effects of the more dramatic contacts of races." Both his facility at writing and extensive first-hand observation of social life here, there, and everywhere are abundantly apparent from every page of this fine text. Probably also for the same reasons most of the essays skim lightly over the surface and give the impression of superficiality. The articles on the Marginal Man, as could be expected from Park, are highly rewarding. The posthumous essay (chapter xxv, pp. 331-341)

on *Missions and The Modern World* is full of praise for the Christian missions which are, according to him, creating "a moral solidarity among nations and peoples," (p. 339) and "are outposts of European civilization where anyone and everyone may find people of good will and understanding . . . capable of interpreting colonial peoples of the world to Europeans" (p. 341). Missions are instruments of a world-wide good-neighbor policy.

Dr. Everett C. Hughes has written a brief Preface. Also preceding the text is an "Autobiographical Note" dictated by Dr. Park to his secretary at Fisk University.

SYLVESTER A. SIEBER, S.V.D.

De Paul University, Chicago, Illinois

The Culture of Industrial Man. By Paul Meadows. Lincoln, Nebraska: University of Nebraska Press, 1950. Pp. 216. \$3.75.

In his own words, Paul Meadows has attempted to write "an essay on the human being in an industrial civilization" in the "mood of social philosophy." This ambitious goal was not quite achieved. Omissions are striking. There is no adequate development of religion or education in industrial civilization. Despite these limitations, however, the author has produced a work meriting serious attention.

This book is divided into two parts. The first, "Human Values in Industrial Civilization," sets forth the values and problems inherent in an industrial culture. Among the latter are culture lag between machine technology and human relationships, propertyless workers, and unemployment. Part Two, "The Politics of a Free Industrialism," deals with the liberal philosophy suitable for neo-industrialism. Despite some qualifications, Meadows seems to consider government the most important social institution in the new way of life, or at least first among institutional peers, and the only agency that can be completely impartial.

The description and analysis of the industrial culture, in so far as they go, are well done and provocative. Catholics will not be in entire agreement with his chapter on population policy, nor his exaggerated emphasis on the importance of the state. He does place his finger on one serious problem in contemporary culture, the proper mixture of freedom and authority. There is no index.

JOHN J. KANE

University of Notre Dame, Notre Dame, Indiana

Surveys, Polls, and Samples: Practical Procedures. By Mildred Parten. New York: Harper & Brothers, 1950. Pp. xii + 624. \$5.00.

Dr. Parten, Research Associate at the University of Rochester, draws upon "twenty years of participation in divers social surveys and polling projects" (p. ix) for private and governmental agencies to

present a very useful addition to existing literature on the methods and problems of the social survey. This volume was written for Harper's Social Science Series, of which F. Stuart Chapin is editor.

Intended to serve a dual purpose as a text book and manual on the practical procedures of field research of a quantitative nature, this book treats in detail of all the stages in the planning and execution of a research project. The first chapter describes the history of social surveys and polls in the United States: it differs from similar treatments in other general texts in its extensive and up-to-date treatment of the survey movement, and in its elaborate presentation of the objectives and methods of the numerous polling agencies now in operation. Subsequent chapters treat of the organization of the survey, methods of securing information, the sampling problem (four chapters are devoted to this), the construction and administration of schedules and questionnaires, interview procedures, sources of bias, coding, tabulation and evaluation of the data, and the preparation of the final report.

This book has much to recommend it, particularly its extraordinary coverage of the methods and findings of numerous public and private research projects, and its painstaking directions on machine coding and tabulation. Its detailed observations—obviously the result of extensive personal experience—on the advantages and disadvantages of every technique and procedure discussed, and its copious use of illustrative materials, are among its many useful features. For survey directors and personnel this work should become an indispensable reference; teachers of sociology will find it very useful as collateral reading but it is unlikely that they will adopt it as a general text since the omission of the theoretical aspects of research problems, and of any discussion on the treatment of non-quantitative data, are serious limitations from the sociological point of view. However, these limitations are not to be considered defects since the author designedly restricted her scope to practical procedures of quantitative research. The reader may at first find the system of footnote and bibliographical references somewhat confusing, but will eventually conclude, with this reviewer, that it has much to recommend it.

THOMAS J. HARTE, C.Ss.R.

The Catholic University of America, Washington 17, D.C.

Studies in Population; Proceedings of the Annual Meeting of the Population Association of America, May 1949. Edited by George F. Mair. Princeton, N.J.: Princeton University Press, 1949. Pp. viii + 169. \$2.50, paper cover.

The subtitle, "Proceedings," is not accurate, for three papers that were read are summarized, no discussion is reported, and one paper is included that was neither scheduled nor read. The meeting noticeably

lacked papers on migration, international or internal; diverse subjects were treated.

Paul H. Jacobson reports trends in relative importance of mortality and divorce; his leads, especially the cohort breakdowns, help interpret the current Vital Statistics releases on these points. Similarly interesting for its method and implications is the study of S. L. Wolfbein on length of working life; this paper, however, receives only a summary. The third paper presents some new data on illegal abortions; it was done by the expert, C. Tietze. T. J. Woofert's fine analysis on net reproduction rates is only summarized, but it was later carried in the *Journal of the American Statistical Association* (44: 1949, 248). Calvin Schmid explains the new Washington state-wide system of census tracts, used in the 1950 Census.

The dinner session, on resources, brought forth three careful summaries on the factual level by John D. Black, Richard Bradfield and Gordon Clapp; these should be of aid to those having to deal with population-pressure theorists. The unscheduled and unread paper of W. S. Thompson appears, endeavoring to shore up conventional Neomalthusianism; the attempt strikes this reviewer as not only gauche but vexed.

The section on fertility contains Irene Taeuber's explanation of the cultural factors of Asiatic peasant fertility. Josiah Russell then revealed his astounding command of documents on medieval fertility; the analysis, however, was notoriously inadequate except to point up the need to make studies of Catholic fertility. Then appears the paper of Father William Gibbons, S.J. entitled "The Catholic Value System in Relation to Human Fertility"; this is a pointed, documented, theological statement, emphasizing points of view rather than arguments, and it should be of aid in explaining the Catholic position to informed and critical inquirers. The Kingsley Davis unfortunate critique of these three papers is carried, but the discussion, evoking an effective elaboration and defense of Catholic positions, is not reported, as usual.

The final session, on fertility research, was concerned with suggesting areas and procedures; the six short papers are reported, each a reminder that "controlled fertility studies," a phrase used ambiguously, require not only an outlay of money and of technical abilities for the causal analysis of trends, but more so an appreciative insight of the broad social and personal implications of so-called Planned Parenthood and Catholic teachings.

B. G. MULVANEY, C.S.V.

The Catholic University of America, Washington 17, D.C.

The Family Revolution in Modern China. By Marion J. Levy, Jr. Cambridge: Harvard University Press, 1949. Pp. xvi + 390. \$6.00.

In his present book, Dr. Levy makes an excellent contribution to the growing number of works dealing with the problem of social

change in China. The impact of Western industry and ideas threatens to induce a radical change in Chinese social structure; the focus of change, as it has been the focus of tradition, is the Chinese family.

Levy does not intend merely to describe this change. Neither does he claim to offer new facts about the problem. He aims to organize existing data within a set of sociological categories, to subject them thus to orderly analysis, revealing more clearly the structure of the Chinese family and the functions fulfilled by its various factors. In this way he points out more sharply the implications of the changes which have taken place, and the adjustments required if China is to adopt new forms in an orderly manner.

The categories Levy uses are (1) role differentiation, factors relating people to each other on the basis of sex, age, or generation; (2) allocation of solidarity, the varying content, strength, and intensity of the relationships of one to another, e.g. of mother-daughter; father-daughter, etc.; (3) economic allocation; (4) political allocation, the distribution of power and authority; (5) allocation of integration and expression, or the process of socializing the members, inducing in them acceptance of the proper values, etc.

With these categories, Dr. Levy analyzes (a) the "traditional" Chinese family, modeled on the gentry family that observed the Confucian norms very carefully; and (b) the "transitional" family, or the family reacting to the disintegrating influences of the West.

The key to this reaction is the breakdown of "particularistic" patterns, in which the individual's position and behavior are subordinated to the maintenance of family solidarity, and in which everything, such as affection, authority, work, etc., are determined by his place in the family system. Survival depended upon conformity. This is giving way to the demands of a "universalistic" pattern in which the individual can enjoy survival for himself independent of his family and in which he can be selected on the basis of his talent and efficiency. Important in the whole process is the fact that, with the rise of industry, a premium is placed on youth; women have access to independent support, and thus the economic structure which once supported the family is giving way. In fact Levy emphasizes (p. 328) that without this shift of economic factors, Western ideas of freedom and equality seem to have been quite impotent.

The entire book reveals Levy's ability for keen analysis of structure. The concluding chapter on structural elements involved in industrialization is unusually good.

The book is very orderly although repetitive. It has a glossary of Chinese transliterations, a lengthy bibliography, and a good index.

JOSEPH P. FITZPATRICK, S.J.

Fordham University, New York 58, N.Y.

American Immigration Policy—A Reappraisal. Edited by William S. Bernard, Carolyn Zeleny, and Henry Miller. New York: Harper & Brothers, 1950. Pp. xx + 341. \$4.00.

The problems associated with the admission of refugees and displaced persons during the past years of European turmoil, have sharply focused our attention on the need of re-evaluating our whole immigration policy. Previously, the social scientists have pointed out the fallacies underlying the legislation governing the admission of aliens to our country. The present study is sponsored by The National Committee on Immigration Policy of which Dr. Bernard is the executive director. The work has been done carefully, systematically, dispassionately. The facts are presented scientifically; the conclusions are offered with due caution; the recommendations flow naturally from the findings.

After examining the background of our immigration policy, the authors study the quota system, analyze the economic effects of immigration, probe into the process of immigrant adjustment, and examine the relationship of immigration to population growth, trends, and policy in this country.

Our immigration laws, beginning with the Chinese Exclusion Act down to the National Origins Law of 1929, have been based on the indefensible doctrine of the inherent superiority of the peoples of northern and western Europe over all other peoples. We have to plead guilty to the charge of racialism which we so roundly condemned in Hitler and others. The huge report published by the United States Immigration Commission, 1907-1911, is based upon all sorts of preconceived notions and scientific falsehoods. The social and economic evils due to community indifference, cutthroat competition, chaotic growth of cities and rapid industrialization, were laid at the door of the immigrant.

Immigrants, on the contrary, have given significant contributions to the development of our country. They have rather readily, irrespective of the country of their origin, adopted the prevailing standards of their adopted land. They have not shown, in an extraordinary degree, the effects of the stresses of urban life and of industrialization.

We may note the authors' comment on the Americanization theory, which had vogue during and after the First World War; it seeks the standardization and complete obliteration of European attitudes and culture traits: "The Americanization program had serious defects. Actually it was Anglicization rather than Americanization, and it tried to make the foreign born conform to an Anglo-Protestant culture. It overlooked the fact that our American culture had always contained numerous other ethnic groups besides the English . . ." (p. 101).

Our immigration policy needs reexamining in view of the declining birth rate, the aging of the population, the social and economic results

of a possibly regressive population, and the effects which immigration has had and would have on our population growth. Our doctrine of American nationalism as an exclusively Anglo-Saxon creation is contrary to our democratic ideals; immigrants are not being judged on the basis of individual merit but simply on their ancestry or national origins. Furthermore, the legislation needs considerable overhauling so that it can serve in emergency situations where the admission of refugees and displaced persons may be a matter of life and death.

The authors of this excellent study offer some specific recommendations for reformulating our basic immigration policy: (1) increase the present quotas; (2) create a pool of unused quotas; (3) use occupational criteria as an auxiliary method of selecting immigrants; (4) let down the barriers to Asiatic and Pacific peoples who are now excluded on purely racial grounds; (5) consult with international agencies concerned with migration and adapt our policies to our international interests and responsibilities; (6) establish an immigrant commission in Congress to devise methods of group apportionment which would deal equitably with all peoples.

FRANCIS J. FRIEDEL, S.M.

North Catholic High School, Pittsburgh, Pa.

Marriage Analysis: Foundations for Successful Family Life. By Harold T. Christensen. New York: The Ronald Press Company, 1950. Pp. viii + 510. \$4.50.

This book has been directed toward the improvement of marriage. It presents an analysis of the various factors and processes involved in successful marital adjustment and views these against the background of family dynamics, running all the way from early personality formation within the home to the problems of the empty nest and living without a mate.

In general, the author draws heavily upon recent research materials, some of which are published here for the first time. The report of his survey on dating and mating preferences is new and extremely interesting. Although the writer is careful to state the limitations of much of the research data he uses, he has a tendency to forget—as do practically all other writers on marriage—that most of this research deals with “upper” middle class, predominantly non-Catholic, white couples. This makes any generalization on marriage and the family rather hazardous. The author seems somewhat more optimistic about the future of marriage than his data would warrant. The so-called “democratic” family structure, which he, along with so many others, sees rising like the fabled phoenix from the ashes of the old “paternalistic” family seems a bit of wishful thinking. Certainly the individualism which they call “democratic” has not yet presented any stabilizing characteristics.

On such problems as sterilization, the use of contraceptives, and abortion, the author prescinds from moral or ethical considerations. Such a position may be conceded to the theoretical sociologist but is hardly tenable for one making practical recommendations for action. It seems almost trite to have to point out that in the field of actions, value systems are paramount and must be taken into consideration by the sociologist.

This book is a worthwhile contribution to the study of marriage. Its analysis of the factors and processes involved in successful marital adjustment offers excellent supplementary reading for courses on marriage and the family.

JOHN L. THOMAS, S.J.

St. Louis University, St. Louis 3, Mo.

Training in Community Relations. By Ronald Lippitt. New York: Harper & Bros., 1949. Pp. xiv + 286. \$3.50.

This is a report of recent experiments in action research growing out of a joint project in which social scientists, educational specialists, and community workers participated. To the sociologist it will have a particular interest because of the opportunity which it provided to participate in a research team designed to integrate study and service in the training of community leaders to deal with problems of inter-group relations. Those sociologists who have arrived at the conclusion that the development of social studies in the future can be promoted by the application of experimental methodology to studies of groups in the community will see in study projects of this type an opportunity to further the development of sociology by objective field studies in cooperation with action groups.

The plan of the training experiment is set forth at length. "Hunches" as to the significant points for focus in the study plan were contributed by practitioners on the basis of their experience in handling group situations while the social scientists were able to implement the study plan with techniques developed in their broader community studies.

There are descriptive and analytical chapters on planning the workshop curriculum and procedures, and on structuring the work situation. Records of day by day happenings in the different training groups enable the reader to see the results of the planning in action and to prepare for the assessment of the workshop effects. A useful Appendix includes copies of Guide Sheets for Preliminary Field Trips to Talks with Community Informants, Interview Schedules, and Observation Forms for use in studying participation.

RUTH REED

The Catholic University of America, Washington 17, D.C.

Social Group Work Practice. By Gertrude Wilson and Gladys Ryland. New York: Houghton Mifflin, 1949. Pp. x + 687. \$5.00.

This book by two professors at the School of Social Work of the University of Pittsburgh endeavors to "describe the knowledge and skill that the social worker needs to acquire in order to make creative use of the social process in groups" (p. ix). It is written primarily for students and teachers in a school of social work but sociologists will find it useful, too, for its analysis of the group process and the description of its application in work with groups of various types will be useful to any teacher preparing young persons for understanding of community life and fruitful participation in it.

The 700 page volume is divided into four sections, The Social Group Work Method, The Analysis of Program Media, Records of Social Group Work Practice, and Supervisory and Administrative Processes.

The discussion of social group work method is focused upon the normal individual but there is a secondary focus upon the use of the method of serving persons who are physically and emotionally ill. It is assumed that the social group worker because of her knowledge of interpersonal relations within the group will be able to aid its members to use the resources of the group situation for cooperation with others, for the development of the social self, and in some situations, for the recovery of social health. In Part Three, Records of Social Group Work Practice, we have materials contributed by social group work agencies illustrating work with pre-school and school age children, groups of adolescents, young adult groups and an adult group and a club for the aged. The latter, Friendship Club, a group of aged persons meeting in a settlement club are aided through mutual understanding and helpfulness to find security among their peers.

The records of social group work practice and of the supervisory and administrative processes in group work provide valuable teaching materials contributed from groups operating under various auspices and this section adds considerably to the practical value of the book.

RUTH REED

Catholic University of America, Washington 17, D.C.

Social Work in a Revolutionary Age. By Kenneth L. M. Pray. Philadelphia: University of Pennsylvania Press, 1949. Pp. x + 308. \$4.00.

It can well be said that Mr. Pray lived through the revolutionary age of social work. He was eighteen years old in 1900 and lived until March 2, 1948. He not only lived in this era of change but was as actively engaged in it as any of its contemporaries. He was always in the midst of movements as a leader or as a guide when time did not allow of more active participation. The best years of his life were spent and the major portion of his work was done at the Pennsylvania School of Social Work. He was Dean of the School for eight years and served

another eight years on the faculty of that School. Social Work in a Revolutionary Age is a compilation of all of the articles and lectures of Mr. Pray from 1929 to the year of his death. A division of his writing is made as follows: Early Formulation of the Philosophy Underlying Social Work Practice, Public Welfare, Penology, and a Final Statement of the Philosophy Underlying Social Work Practice. Many of the writings are lectures which Mr. Pray had given at conferences and will evoke memories of a sincere speaker who felt that he was commissioned as a leader in a field of vast importance in our present day. There is always the keen mind searching for answers, as when he summed up his thoughts on education for social work. In 1935 Mr. Pray wrote, "Out of the endless search for solutions of this basic (education for social work) problem there emerged a still more significant discovery for social work, namely, that in every social work situation, among the personalities involved is the personality of the social worker, whose feelings and fundamental interests are reflected in his use of all knowledge and his choice of means, and determine in a measure the help he is able to give. Somewhere near the vital center of the professional problem is the test of professional competence and the outcome of professional training in terms of the question, What kind of a person is he?"

Of the specific interests of Mr. Pray none is more evident than that of his concern for improving the care and treatment of delinquents. One of his last appearances as a lecturer was at the Missouri Association for Social Welfare in April, 1947, at St. Louis. He spoke on the Essentials of a Community Correctional Program. "Unless the convicted offender," said Mr. Pray, "wherever he meets the community's authority can gain a sense of a free, responsible self, worth using as a respected member of society, instead of a hunted rebel against it, there is no hope for him or for us in dealing with him." This is characteristic of the respect and confidence Mr. Pray always had for the individual person no matter where he was found. By the light of reason and experience Mr. Pray came to these convictions. To have kept so sane and keen an interest in man through revolutionary years of philosophy and psychiatry in social work was the great achievement of Mr. Pray. The book is recommended to social workers and students of sociology.

A. H. SCHELLER, S.J.

St. Louis University, St. Louis 3, Mo.

Society and Its Criminals. By Paul Reiwald. New York: International Universities Press, 1950. Pp. xix + 315. \$4.50.

In the very beginning of his legal career, the author had to defend a criminal who had committed an atrocious murder. He shared the indignation of the public at large; nevertheless, during the trial he was terribly excited and made a passionate defense speech. At that time he

was unable to solve the puzzle of his own behavior. In later years, light came in the form of psychoanalysis, and the results of this enlightenment are offered to the public in the work under review.

The judge, says the author, represents the father in man's unconscious. The people at large assume the role of the son and identify themselves with the criminal. The eternal conflict between father and son is reflected in the people's taking sides with the criminal.

In later parts of the work Mr. Reiwald entirely forgets this explanation. Now he is interested in the people's hostility to the original. Man, he says, is neurotically fixated on crime and the criminal. The criminal performs a necessary role making clear the social idea. Aggressiveness is one of the basic instincts. The criminal attracts the aggression of the majority which otherwise would be directed against themselves. Punishment is a permitted form of aggression; it is a kind of festival. This festival is a survival of the totemic festival; the execution of the offender is the survival of the sacrifice of the totem animal. Prevention and deterrence are only rationalizations behind which today the basic instincts conceal themselves. Because they are immutable, a final solution of the relationship between the social and asocial is impossible.

Nevertheless, in the last chapter the author tries to find a substitute for criminal law expressing aggression. His answer is—non-violence and self-government. He illustrates his recipe on a few instances of the contemporary treatment of juvenile offenders; he highly praises the Bolshevo penal colony in the region of Moscow; his knowledge of American institutions seems to be vague.

That the problem of crime prevention resolves itself into the problem of an adequate treatment of juvenile offenders is obviously not new. The psychoanalytical phantasies of the author preceding his recommendations, if taken for granted, would rather decrease than increase the expectations placed by criminologists on the modern varieties of the reformatory treatment of offenders. But phantasies supported by scattered references to ethnological data and by quotations from Freud and Nietzsche are of no scientific value whatsoever. None of the author's propositions can be verified or refuted on the plane of empiric knowledge.

The presentation of the work is careless. Spellings like Dostoeffsky, Lomroso, Tobriands, Otto Lenghi abound.

N. S. TIMASHEFF

Fordham University, New York 58, N.Y.

Catholic Social Thought: Its Approach to Contemporary Problems. By Melvin J. Williams, with a Foreword by Rev. Paul Hanly Furfey. New York: The Ronald Press, 1950. Pp. xv + 567. \$5.00.

The first reaction of the Catholic sociologist to the recently published book on Catholic social thought by a member of the Methodist

Church, will possibly be that of surprise at the many long lists of names and the evidence of so much work accomplished by Catholics within recent times. The surprise will probably be followed by some concern as to whether a non-Catholic can truly understand Catholic social thought and, in view of the comprehensiveness of the volume, whether or not he has been able to give a correct picture of Catholic social thinking in its modern setting.

Dr. Melvin Williams, the author, is professor of sociology at Florida State University. In the Preface he says that he has "attempted to survey the origin and progress of Roman thought" to "acquaint the reader with the leading Catholic students of social science, and at the same time to give him a good idea as to what Catholics regard as sociology." He further states that to limit the scope of his study he has given primary attention to American and English social thinkers and their works, and has "consistently tried to avoid what might be regarded as a review of 'official' Catholic social thought or philosophy." He has included as "Catholic thinkers" anyone "who was or is a member of the Catholic Church and who has shown sympathy with some or all Catholic social teaching" (this gives Catholics the important German sociologist Max Scheler, and Herbert Agar—but they are also erroneously allotted Francis Bacon and Otto von Guericke; Comte is understandably omitted, but Montesquieu, who died a Catholic, is not included).

There are six parts to the book: First there is a sketchy account of the historical and philosophical backgrounds and developments of Catholic social thought and social reform movements, to the twentieth century. Then follows a discussion of Catholic contributions to sociological theory: its development, its theoretical approach, its sociophilosophical aspect. In Parts Three and Four the author gives the contributions of contemporary historical, anthropological, economic, political and legal thought. Part Five discusses Catholic contributions to the study of institutions, social problems, criminology and penology, and social work; with a final part surveying the whole, followed by lengthy notes to each chapter and thirty-six closely printed pages of bibliography.

No Catholic can have anything but gratitude for the author's unusually objective view. There is not a trace of any anti-Catholic bias; if anything, as he says in his concluding remarks, he is most favorably disposed towards Catholics and is genuinely interested in what they have attempted to do. He recognizes, and rightly, that most Catholic sociologists differ from the non-Catholic in that they have a background of social philosophy of a special kind. He is of the opinion that Catholics are franker than those non-religious sociologists who claim to have no prejudices, for they recognize their presuppositions plainly, whereas the biases of most of the others (in favor of materialism and unproved notions on the origin and destiny of mankind) are not ack-

nowledged or even understood. For his attitude, therefore, and for undertaking a study which involved an amount of work which Catholics have not succeeded in undertaking for themselves, Catholics have reason to feel genuinely appreciative.

Although one might wish for a clearer view on Catholic ideas about the natural law, or for a greater emphasis on the Catholic idea of the stewardship responsibilities of private property ownership, the brief surveys given by Dr. Williams in his book are, on the whole, well done. Well done, also, are most of the brief histories and synopses of movements, people, and ideas of social thinkers up to the past fifteen years or so. The Catholic would wish to see some reference made to the somewhat changed emphasis on woman's place since the 1945 and 1947 allocutions of Pope Pius XII on the subject. Dr. Williams' book will at least help to correct the errors about Catholic social philosophy to be found in some of the current histories of social thought, and his deficiencies in this regard are minor.

The task which Dr. Williams set himself is on so vast a canvas that it would require years of acquaintanceship with trends, names, and general Catholic background for a thorough understanding. The reader must not be surprised, therefore, to find some few mistakes. Considering everything, the author has done so good a piece of work that one hesitates to call attention to certain errors at the risk of appearing picky. Yet this seems to be necessary if his book is to be recommended to those who wish to secure a bird's-eye view of Catholic social thought, such as the author aims to provide.

First, in the endeavor to be all-inclusive, throughout the work there are long lists of names which are of little value to those who cannot discriminate about them. Cardinals, bishops, priests, layfolk, the expert, those who have written an article or two, who are still students, or who have long ago abandoned scholarship for other pursuits, are often given in jumbled order, the expert sometimes to be found in the middle, or at the end. At least one bishop is called a cardinal (Bossuet, bishop of Meaux, pp. 200; 201); Bishop Edward V. O'Hara is given the title of "Father" (p. 344) and, with Bishop A. J. Muench, a Jesuit priest, and others, appears in a group where all seem to be layfolk (p. 324); Monsignors John M. Cooper, Donald MacLean, John O'Grady are listed variously as "Father" or, without any title, in groups of names which include laymen; many priests appear now with their title, now without. Father Friedel, S.M., (Ohio born) becomes a German (p. 63); one person becomes two (see the Index under Marie, Sister Leo and Preher, Sister Leo Marie); Sister Inez Hilger is listed as Bilger, Civardi as Cavardi, Angers as Angiers. There is no point in continuing such minutiae; some of them are printer's errors.

More important criticism is the fact that several people are given positions in the development of Catholic ideas on sociology out of all proportion to any they have held. Some are listed as leaders in the

field, or as upholders of scholarly research, where as their position and work has been entirely of another order. Some who may have a position in one field, are given it in another where they do not belong, occasionally ahead of the expert. Others are awarded insufficient recognition, among whom might be cited Brother Gerald Schnepf, S.M., Dr. E. K. Francis, and Dr. Ruth Reed. The most important Italian omission is probably the name of Toniolo.

The chief general criticism to be made of Dr. Williams's work is, perhaps, that for all its excellence his book as a key to contemporary Catholic social thought is often ten or more years outmoded, years during which important developments have been made by Catholics (as by all other groups) in France (e.g., as outlined in the ACSR, XI, 1, pp. 3-14); in Belgium (see ACSR, X, 1, pp. 33-38; ACSR, XI, 1, note 1, p. 3; and such books by Rev. Robert Kothen as "La Pensee et l'Action Sociales des Catholiques 1789-1944," Louvain, Em. Warny, 1945; and "L'Enseignement social de l'Eglise," Louvain, Em. Warny, 1949); in Great Britain, in the U.S.A. and elsewhere. For Great Britain, the changed emphasis of the Catholic Social Guild needs recognition for any up-to-date account. One misses the names of Michael Fogarty, Barbara Ward and H. Roper, and one would like to see mentioned the work of F. Sherwood Taylor, Miss Garrod, Father H. J. T. Johnson, and H. S. Shelton and G. Douglas.

For the United States, while the work of some is included to 1946 or 1947, others do not fare so well. Some of the newer scholars are almost entirely neglected, and the definite trend away from social philosophy is insufficiently emphasized. The American Catholic Sociological Society and the ACSR do not seem to be given their correct place. Although Father Furfey wrote the preface to Dr. Williams's book, Catholic University doctoral dissertations in sociology and his own published work since 1946 are not mentioned, so that one might perhaps conclude that he did not see the manuscript after that year. The present writer's assistance is kindly acknowledged, but she has not seen the work since she was asked to criticize it in doctoral manuscript form in the spring of 1941, and none of her writings since early that year are referred to. The description of a "recent attempt" of the Archbishops and bishops (p. 125) refers to their 1940 statement on the social order, and their important more recent pronouncements are not even mentioned; Dr. Walter Marx, now in his mid-forties, is listed as "a young sociologist at the Catholic University" (p. 252), a position which he left for war-work and to which he did not return; insufficient place is given to the work of Monsignor Ligutti and the National Catholic Rural Life Conference during the past decade; the Catholic Economic Association, the *Review of Social Economy*, Catholic labor papers, and the excellent books by Dr. Spiegel seem to be missing in the appropriate chapter. One is glad of the correct place given to Monsignor Kerby for former years. But it does not in any

way belittle Monsignor Kerby's past position if, fourteen years after his death, one questions the statement (p. 61) that "with the exception of a few teachers who have come from Europe, most Catholic sociologists in the United States today are students of Kerby or have studied under students of Kerby."

Time does not permit further details, nor are they necessary. The errors of placement of lists, lack of correct titles, and omissions, will not concern non-Catholics, while they will gain from the book a fair judgment of the situation to within the past ten years. Before the publication of Dr. Williams's work there was no source to which they might be directed. Professional sociologists among the Catholics will wish to read the book for the fresh perspective to be gained, and if less qualified persons read under their direction, they will derive much profit from the now easily accessible material formerly available only in varied sources, some of it procurable from personal reminiscences alone.

EVA J. ROSS

Trinity College, Washington 17, D.C.

SHORT NOTICES

The Transcendentalist Revolt Against Materialism. Edited with an introduction by George F. Wicher. Boston: D. C. Heath & Co., 1949. Pp. ix + 107. \$1.00.

This fourth number in a new paper covered series called *Problems in American Civilization* consists of selections from the writings of the more prominent New England Transcendentalists and essays describing or evaluating the ideas and projects associated with transcendentalism. There are selections from Emerson, Thoreau, and Theodore Parker, and evaluations by Arthur M. Schlesinger, Jr., James Truslow Adams, and Ralph Henry Gabriel reprinted from other books or reviews. The final selection, "Transcendental Wild Oats: A Chapter from an Unwritten Romance" taken from Louisa May Alcott's *Silver Pitchers*, is a lighthearted and amusing characterization of the Fruitlands utopia and failure. This brochure will serve well to introduce students to the index which inspired a brief flowering of idealist-romanticist philosophy transplanted from Europe to American soil in the first half of the nineteenth century.

Labor Dictionary. By P. H. Casselman. New York: Philosophical Library, 1949. Pp. xi + 554. \$7.50.

Evidently the result of many years of careful selection, sorting, and defining of terms, the *Labor Dictionary* will be an invaluable aid and great time-saver in many sociology and economics classes. There are about 2500 entries, including not only labor terms but also abbreviations, biographical sketches of labor leaders, important Canadian and U. S. laws, and references to important documents and plans.

Casselman, who is professor of industrial relations at the University of Ottawa, has included *Rerum Novarum* and *Quadragesimo Anno*, and, although he does not mention the Industry Council Plan by name he does include some of its tenets under such headings as "advisory councils," employee representation plan, "corporatism," and "industrial democracy." However, it probably would be better to treat the plan separately.

Slang expressions are included; probably students should know the meaning of "bell-horse," "bumping," "bundle-stiffs," and "salary windbags," but many will quarrel with the inclusion of such terms as "bo-hunk," "wop," "dago," and "ginny."

Among minor criticisms would be the lack of consistent capitalization of "Negro," the fact that U.N. is still U.N.O., and that the N.A.M. does not rate mention.

A classified bibliography of recent works is appended to the volume, adding to its value.

Production of New Housing. By Leo Grebler. New York: Social Science Research Council, 1950. Pp. ix + 186. \$1.75.

Subtitled "A research monograph of efficiency in production," this technical work sketches the efficiency of the productive factors" but also the influences on efficiency of the institutional framework in which new housing is produced, and the relationships between efficiency, breadth of the market, and output fluctuations."

Our information on the production of housing, the author points out, is scattered and uneven in quality. He suggests a cataloguing and systematic appraisal of these materials, as well as about 150 research projects to fill the lacunae in our knowledge. Problems in statistical measurement of housing production are treated in a separate chapter and a selected bibliography completes the work. It is anticipated that the Committee on Housing Research of the Social Science Research Council will sponsor further monographs following Grebler's suggestions.

Readings in Social Security. Edited by William Haber and Wilbur J. Cohen. New York: Prentice-Hall, Inc. 1948. xx + 634. \$5.75.

The popularity of this valuable source-book of important and not easily accessible documents and writings is evidenced by the current reprinting. The compilation is divided into nine sections: the problem of insecurity; theory and philosophy of social security; developments in the United States; unemployment insurance; old-age and survivors insurance; health insurance; related programs; economic and financial aspects; and appraisal and criticism. Considering the limitations of space in comparison to the extent of the literature on the subject, the editors have done a good job. Of necessity, the most recent items are from 1948 and include the recommendations of the advisory council and some proposals for new programs. Every library should have a copy.

The American Revolution Considered as a Social Movement. By J. Franklin Jameson. New York: Peter Smith, 1950. Pp. 100. \$2.25.

Originally published in 1926 by the Princeton University Press, this little volume has been reprinted by the present publisher in the belief that it is deserving of wider distribution. While many writers have of course done a more thorough job on the subject in the past 25 years, the significance of Professor Jameson's work lies in the impetus he gave to the social interpretation of history and the lines of research he boldly set forth in his four chapters: status of persons,

the land, industry and commerce, and thought and feeling. It is a good book to have on hand to show the relationship of history to sociology; it is also a contribution to the sociology of revolution.

Review of the Iron and Steel Nationalization Act. By J. R. Kirwan. Oxford: Catholic Social Guild, 1949. Pp. 40. 9d.

After careful examination, the author is "brought to the conclusion that the Iron and Steel Nationalization Act is a bad Act and is in no way to be praised. . . . On all counts the Act is a bad one. That conclusion is certain" (p. 36). On the score of nationalization as such, the author is not so certain. He admits that nationalization can be justified as a last resort; and that the industry is subject to certain abuses. On the other hand, has the point been reached where further nationalization in Britain will really serve the common good? And, can the abuses be remedied by means other than nationalization? The reader is left to work out these answers for himself because the answers, at the present time, can be little more than opinions. This pamphlet is a model for careful analysis and application of principles and common sense to specific social legislative measures.

PERIODICAL REVIEWS

C. J. NUESSE, *Editor*

THE CATHOLIC UNIVERSITY OF AMERICA

WASHINGTON 17, D.C.

Recent Articles with Special Pertinence for Catholic Sociologists

Coakley, Thomas F., "Mixed Marriages, Their Causes, Their Effects, Their Prevention," *Lumen Vitae*, 4 (3):455-62. July-September, 1949.

David, Jacques, "Mariages mixtes et mariages religieusement homogènes en Suisse," *ibid.*, 463-78.

Delcuve, Georges, S.J., "Mariage mixte et vie religieuse," *ibid.*, 479-92.

Leiffer, Murray H., "Interfaith Marriages and Their Effect on the Religious Training of Children," *ibid.*, 442-54.

Van Leeuwen, Bernard, O.F.M., "Le mariage mixte, facteur de déchristianisation en Hollande," *ibid.*, 425-41.

Interfaith marriages are considered in this issue of *Lumen Vitae* in the section devoted to "Stepping Stones and Obstacles." Much factual material is included in the several articles.

Father Van Leeuwen stresses three main factors to account for the considerable increase in the number of mixed marriages in Holland: intermingling of the denominations, ease of contact in the big towns, and religious indifference. About 13 per cent of Dutch Catholics enter upon mixed marriages. Statistical studies show it is reasonable to suppose that, for the country as a whole, four-fifths of the mixed marriages are contracted outside the Church. Of the children born in mixed marriages, about one-third are declared Catholic, one-fifth Protestant, and about half of no denomination. The declaration of Catholicity does not necessarily imply baptism and Catholic education. The problem of mixed marriages lies in their dechristianizing influence. In the Dutch population non-denominationalism has increased from 1.5 per cent in 1890 to 17 per cent in 1947. Absence of denominational affiliation appeals to the parties to many mixed marriages as an answer to the problem of choosing specific denominations for their children. They fall back upon an easy solution, "No baptism, no religious education." Catholic and Protestants agree that the effects of these marriages are dechristianizing.

In Switzerland, according to David's article, mixed marriages have increased from 3.1 per cent in 1870 to 11.7 per cent in 1941. The divorce rate has also increased, but not so much as in the United States. In Zurich, during the period 1936-45, the general annual average was 900 divorces per 100,000 couples, with the following averages for specific types:

Both parties Protestant.....	763	Both parties without religion..	595
Both parties Catholic.....	764	Mixed marriages.....	1425
Both parties Jewish.....	689		

Urban immigration is a factor in the Catholic divorce rate. For 1940-47 the Catholic rate (120), though about half the Protestant rate (237) in rural areas, approached (624) the Protestant rate (682) in urban centers. In all of Switzerland the Catholic rate is 251, against a Protestant rate of 406. In contrast to American findings, divorce rates are higher in mixed marriages in which the wife is Catholic than in those in which the husband is the Catholic party. As a rule in mixed marriages between Catholics and Protestants the children follow the religion of the father. There are other interesting facts cited which challenge common beliefs about the number and religion of children born of mixed marriages.

The report by Leiffer, who is director of social research at the Garrett Biblical Institute, Evanston, Illinois, is based upon an investigation in one community of a large American city. A prior canvass of more than 6,000 families in the area furnished 743 cases of mixed religious background between husband and wife. The report is based upon the study of 451 cases representing two types of interfaith marriages: Roman Catholic—Lutheran, and Roman Catholic—other Protestant. The particular husband-wife combinations in these two types are enumerated. Of all couples included, church attendance as frequently as every other Sunday was reported by only 23.8 per cent of the wives and 13.3 per cent of the husbands.

It was found that the religious gap between spouses was usually dealt with in one of two ways. In the first, one spouse joined the other's church: 11 per cent of the Catholic wives changed to the husband's Protestant church, and 8 per cent of the Protestant wives became Catholics; 7 per cent of the Catholic husbands joined Protestant churches, and 7 per cent of the Protestant husbands became Catholics. These conversions were usually nominal; the end sought in them was family peace rather than religious peace. The development of religious indifference was a second and more common way of dealing with disparity of faith. About 52 per cent of the husbands, for example, reported that they had not attended church during the preceding year.

In most of the cases of interfaith marriages involving children, the pre-nuptial agreement about the religious rearing of the children was respected by the partners, sometimes according to their own interpretations. Frequently, however, revolts against such agreements appeared at the time of the birth of a child or at school age. In the matter of rearing children in the wife's church, Catholic mothers were somewhat successful than Protestant (66 as against 55 per cent). Children were divided between two denominations in 5 per cent of the cases. But 18 per cent of the families reported that children had not been baptized and did not then belong to any church.

Some conclusions from these studies and suggestions for research and action are presented in the article by Delcuve. It is evident that there is an increase in the number of mixed marriages and in the dechristianization of homes which are divided on the matter of religion. The religious quality of the environment appears as an important influence upon the number of mixed marriages, the birth rate, and the religious character of the homes in which children are raised. Women seem more attached to their religious backgrounds, but for the sake of peace accept more readily the churches of their husbands. Mixed marriages are especially frequent among the less

educated workers. There is need for research on the religious, economic, and demographic aspects of the problem. The research topics indicated pose no small methodological problems.

With present knowledge, two courses of action are open. Christian individuals and families must be prepared to live in an atmosphere which is no longer Christian. And members of religious groups must become more conscious of their responsibilities for reconstruction of the institutional framework for family living.

Opinions on mixed marriages based upon more than forty years of experience in metropolitan parishes, chancery offices, and military chaplaincies are given by Father Coakley, pastor of Sacred Heart Church, Pittsburgh. Despite an enormous amount of pressure to discourage mixed marriages, he finds he has made little progress during the past twenty-six years in his present parish. The decline has been from 33 per cent to 30 per cent in the proportion of mixed marriages to the total performed in the parish. Parental laxity is regarded as largely responsible for the main proximate cause of mixed marriages—social intermingling leading to company keeping.

In mixed marriages birth control is often a major issue. The influence of the marriage on the faith of the Catholic party is frequently one which whittles away the Catholic mode of thought and shuts out the active religious life of the average Catholic. The education of the children does not always follow the pattern of the ante-nuptial promises. Moreover, children of mixed marriages tend to contract mixed marriages themselves. Thus mixed marriages have a tendency to multiply themselves in the same family.

The best remedy for the situation is a home wherein the Catholic faith is the paramount thing. Progressive clerics are developing plans for social and recreational activities of their young people. There is need for repeated sermons on the entire doctrinal basis of marriage, especially in view of the fact that a high rate of mobility takes hundreds of Catholics in and out of the average large American parish every year. Some pertinent advice is given: "In all such sermons on mixed marriages, it is always desirable to treat the matter in a kindly tone, never saying a single syllable that could wound the sensibilities of non-Catholics or Catholics who are married to them. It is also well to indicate that there are some mixed marriages that turn out well, due to the grace of God and the staunch Catholic faith of the Catholic party and the good dispositions of the non-Catholic members of the union. . . . If the thing is treated objectively, factually, soundly, there is no need for name calling or casting aspersions on well meaning non-Catholics, who often do become Catholics when they come to know the truth and beauty of Catholic life" (pp. 459-60). In Catholic schools, particularly high schools and colleges, the subject of matrimony should be treated exhaustively and from every point of view. Cana conferences are helping young married couples, whether in Catholic or mixed marriages, to understand ways of making home life successful and happy. It is hoped that the growing custom in the United States of performing ceremonies for mixed marriages in the church rather than in the rectory will have a beneficial effect.

If mixed marriages do occur, the "next best thing" is to provide the non-Catholic with an adequate understanding of the partner's faith. Parish

clergy would also do well to keep up friendly contacts with those involved in mixed marriages.

HUGH E. DUNN, S.J.

Marshall, Douglas G., "The Decline in Farm Family Fertility and Its Relationship to Nationality and Religious Background," *Rural Sociology*, 15 (1):42-49. March, 1950.

The ratios of children (0-4, inc.) to women (15-49, inc.) for the farm populations of five townships, selected on the basis of nationality and religion, are worked out for the period 1875-1940. Interest is focused upon the different rates of decline obtained, and it is found that the German Lutheran township declined 65 per cent, the Norwegian Lutheran 58 per cent, the Swedish Lutheran 35 per cent, the German Catholic 40 per cent, and the "Anglo-American Protestant" 22 per cent. Considering fluctuations in the general downward trend, however, the author concludes that the fertility of German Catholics has consistently remained higher than that of any other group, and that religion is probably a more important factor than nationality.

The article shows the possibilities of parish analysis in fertility trends as well as its limitations. Though the townships are selected on the assumption that they are predominantly of stated religion and nationality, it seems presumptuous to assume that they have remained so throughout the period. Unfortunately, no data are given on out-migration, much less on its effect upon the marital status of the women involved. Perhaps these matters will be covered in the larger study of which this article is a part.

BERNARD G. MULVANEY, C.S.V.

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